Come and Welcome,

TO

Jesus Christ:

Or, A Plain and Profitable

DISCOURSE

On JOHN VI. Verse xxxvij.

SHEWING

The CAUSE, TRUTH, and MANNER

OF THE

Coming of a *Sinner* to JESUS CHRIST;

WITH HIS

Happy Reception, and Blessed Entertainment.

Written by *JOHN BUNYAN*,
Author of, The Pilgrims Progress.

And they shall come which were ready to perish, Isa. 27. 13.

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Come and Welcome, TO JESUS CHRIST.

JOHN VI. 37.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

A Little before, in this Chapter, you may read that the Lord Jeſus walked on the Sea to go to *Capernaum*, having ſent his *Diſciples* before in a Ship; but the Wind was contrary: By which Means the Ship was hindred in her Paſſage. Now about the Fourth Watch of the Night, Jeſus came walking on the Sea, and overtook them; at the Sight of whom they were afraid.

Note, *When Providences are Black and Terrible to God's People, the Lord Jeſus ſhews himſelf to them in wonderful Manner; the which, ſometimes they can as little bear, as they can the Things that were before terrible to them. They were afraid* of the Wind and Water; they were alſo afraid of their Lord and Saviour, when he appeared to them in that State.

But he ſaid, *Be not afraid, It is I.*

Note, *That the* End *of the appearing of the Lord Jeſus into his People (though the Manner of his Appearing be never ſo terrible) is to allay their Fears and Perplexities.*

Then they received him into the Ship, and immediately the Ship was at Land whither it went.

Note, *When Chriſt is abſent from his People, they go on but ſlowly, and with great Difficulty; but when he*

joyneth himself unto them, Oh! how fast they steer their Course; how soon are they at their Journeys end!

The People now among whom he last preached, when they saw that both Jesus was gone, and his Disciples, they also took shipping, and came to *Capernaum*, seeking for Jesus. And when they had found him, they wonderingly asked him, *Rabbi, when camest thou hither?* But the Lord Jesus slighting their Complement, answered, *Verily, verily ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves and were filled.*

Note, *A People may follow Christ far for base Ends, as these went after him beyond Sea for Loaves; A Man's Belly will carry him a great Way in Religion: Yea, a Man's Belly will make him venture far for Christ.*

Note again, *They are not feigning Complements, but gracious Intentions, that Crown the Work in the Eye of Christ:* Or thus, *It is not the Toil and Business of Professors, but their Love to him, that makes him approve of them.*

Note again, *When Men shall look for friendly Entertainment at Christ's Hand (if their Hearts be rotten) even then will they meet with a Check and Rebuke:* Ye seek me not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled.

Yet observe again, *He doth not refuse to give, even to these, good Counsel; He bids them labour for the Meat that endureth to Eternal Life.* O how willing would Jesus Christ have even those Professors that come to him with Pretences only, come to him sincerely that they may be saved.

The Text, you will find, is, after much more Discourse with and about this People; and it is uttered by the Lord Jesus, as the Conclusion of the Whole; and intimateth, that since they were Professors in Pretence only, and therefore such as his Soul could not delight in, as such, that he would content himself with a Rem-

nant

grant that his Father had beſtowed upon him. As who ſhould ſay, *I am not like to be honoured in your Salvation; but the Father hath beſtowed upon me a People, and they ſhall come to me in Truth, and in them will I be ſatisfied.* The Text before may be called *Chriſt's Repoſe*; in the Fulfilling whereof he reſteth himſelf content, after much Labour and many Sermons ſpent, as it were in vain. As he ſaith by the Prophet, *I have laboured in vain, I have ſpent my Strength for nought, and in vain*, Iſa. 49. 4.

But as there he ſaith, *My Judgment is with the Lord, and my Work with my God*; ſo in the Text he ſaith, *All the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* By theſe Words therefore, the Lord Jeſus comforteth himſelf under the Conſideration of the Diſſimulation of ſome of his Followers. He alſo thus betook himſelf to Reſt under the Conſideration of the little Effect that his Miniſtry had in *Capernaum*, *Corazin*, and *Bethſaida*; *I thank thee, O Father*, ſaid he, *Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them to Babes; even ſo, Father, for ſo it ſeemed good in thy Sight*, Mat. 11. 25. Luke 10. 21.

The Text, in the General, ſtandeth of two Parts and hath ſpecial Reſpect to the Father and the Son; as alſo their joynt Management of the Salvation of the People. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*

The firſt Part of the Text (as is evident) reſpecteth the Father and his Gift; the other Part, the Son and his Reception of that Gift.

Firſt, For the Gift of the Father there is this to be conſidered; to wit,

The Gift it ſelf; and that is a Gift of certain Perſons to the Son. The Father giveth, and that Gift

ſhall come: *And him that cometh:* The Gift then of Perſons; the Father giveth Perſons to Jeſus Chriſt.

Secondly, Next you have the Son's Reception of this Gift, and that ſheweth it ſelf in theſe Particulars:

1. In his hearty Acknowledgment of it to be *a Gift the Father giveth me.*

2. In his taking notice after a ſolemn Manner, of *All*, and every Part of the *Gift: All that the Father giveth me.*

3. In his Reſolution to bring them to himſelf. *All that the Father giveth me, ſhall come to me.*

4. And in his determining, that not any thing ſhall make him diſlike them in their coming. *And him that cometh to me, I will in no wiſe caſt out.*

Theſe things might be ſpoken to at large, as they are in this Method preſented to View: But I ſhall chuſe to ſpeak to the Words,

1. By way of Explication.
2. By way of Obſervation.

Firſt, By way of Explication, (All) *that the Father giveth me.* This Word *All*, is often uſed in Scripture, and is to be taken more largely, or more ſtrictly, even as the Truth or Argument, for the ſake of which it is made uſe of, will bear: Wherefore that we may the better underſtand the Mind of Chriſt, in the Uſe of it here, we muſt conſider, that it is limited and reſtrained only to thoſe that ſhall be ſaved, to wit, to thoſe that ſhall come to Chriſt; even to thoſe whom he will *in no wiſe caſt out.* Thus alſo the Words *All Iſrael*, is ſometimes to be taken (tho' ſometimes it is taken for the whole Family of *Jacob.*) And ſo *All* Iſrael *ſhall be ſaved*, Rom. 11. By *All Iſrael*, here he intendeth, not All of *Iſrael*, in the largeſt Senſe; for they are not All *Iſrael* which are of *Iſrael*; *neither because they are the Seed of* Abraham, *are they* All *Children*; *but in* Iſaac *ſhall thy Seed be called*; that is,

They

They who are the Children of the Flesh; these are not the Children of God, but the Children of the Promise are counted for the Seed, Rom. 9. 6, 7, 8.

This Word All, therefore must be limited, and enlarged, as the Truth and Argument, for the sake of which it is used, will bear; else we shall abuse Scriptures and Readers, and our Selves, and All. And *I, if I be lifted up from the Earth,* said Christ, *will draw* All *Men after me,* John 12. 32. Can any Man imagine, that by All, in this Place, he should mean All, and every individual Man in the World; and not rather, that All, that is consonant to the Scope of the Place? And if by being *Lift up from the Earth,* he means, as he should seem, his being taken up into Heaven; and if by *Drawing* All *Men after him,* he meant a Drawing them into the Place of Glory; then must he mean by all Men, those, and only those, that shall in Truth be eternally saved from the Wrath to come: *For God hath concluded them* All *in Unbelief, that he might have Mercy upon* All, *Rom.* 11. 32. Here again you have All and All, two Alls; but yet a great disparity between the All made mention of in the first Place, and that All made mention of in the Second. Those intended in this Text, are the *Jews,* even All of them, by the First (All) that you find in the Words. The second All doth also intend the same People; but yet only so many of them as God will have Mercy upon. *He hath concluded them* All *in Unbelief, that he might have Mercy upon* All. The All also in the Text, is likewise to be limited and restrained to the Saved, and them only. But again,

The Word (*Giveth*) or, *hath given,* must be restrained after the same Manner, to the same limited Number, All *that the Father giveth me.* Not all that are *given.* If you take the Gift of the Father to the Son, in the largest; Sence for in that Sence, there are many given

to him that ſhall never come unto him: Yea, man are *given* unto him, that *He will caſt out.* I ſhall therefore firſt ſhew you the Truth of this, and then in what Sence the *Gift* in the Text muſt be taken.

Firſt, That All that are given to Chriſt, if you take the *Gift* of the Father to him, in the largeſt Sence, cannot be intended in the Text, is evident,

1. Becauſe then all the Men, yea, all the Things in the World muſt be ſaved. All *Things* ſaith he, *are delivered unto me by the Father*, Mat. 11. 27. This, I think, no Rational Man in the World, will conclude. Therefore the *Gift* intended in the Text, muſt be reſtrained to ſome, to a *Gift* that's given by way of *Speciality* by the Father to the Son.

2. It muſt not be taken for *All*, that in any Sence are given by the Father to him; becauſe the Father hath given ſome, yea, many to him, to be daſhed in Pieces by him. *Aſk of me*, ſaid the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion*: But what muſt be done with them? Muſt he ſave them all? No, *Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in Pieces like a Potters Veſſel*, Pſal. 2. This Method he uſeth not with them that he ſaveth by his Grace, but with thoſe that himſelf and Saints ſhall rule over in Juſtice and Severity, *Rev.* 2. 26, 27. Yet, as you ſee, *They are given to him.* Therefore the Gift intended in the Text, muſt be reſtrained to *Some*; to a *Gift* that is given by way of *Specialty* by the Father to the Son.

In *Pſal.* 18. he ſaith plainly, that ſome are given to him that he might deſtroy them; *Thou haſt given me the Necks of mine Enemies, that I might deſtroy them that hate me*, Verſe 40. Theſe therefore cannot be of the Number of thoſe that are ſaid to be given in the

the Text; for thoſe, even All of them ſhall come to him, and *he will in no wiſe caſt them out.*

3. *S*ome are given to Chriſt, that he by them might bring about ſome for his high and deep Deſigns in the World. Thus *Judas* was given to Chriſt, to wit, that by him, even as he was determined before, he might bring about his Death, and ſo the *S*alvation of his Elect by his Blood. Yea, and *Judas* muſt ſo manage this Buſineſs, as that he muſt loſe himſelf for even in bringing it to paſs. Therefore the Lord Jeſus, even in his loſing of *Judas*, applies himſelf to the Judgment of his Father, if he had not in that Thing done that which was right, even in ſuffering of *Judas* ſo to bring about his Maſter's Death, as that he might by ſo doing bring about his own Eternal Damnation alſo.

Thoſe, ſaid he, *that thou gaveſt me, have I kept, and none of them is loſt, but the Son of Perdition, that the Scripture might be fulfilled*, John 17. 12. Let us then grant that *Judas* was given to Chriſt, but not as others are given to him; nor as thoſe made mention of in the Text; for then he ſhould have failed to have been ſo received by Chriſt, and kept to Eternal Life. Indeed he was given to Chriſt, but he was given to him to loſe him, in the Way that I have mentioned before; he was given to Chriſt, that he by him might bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he muſt bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he muſt bring about his Dying for us in the Loſs of the Inſtrument that betrayed him, that he might even fulfil the *S*cripture in his Deſtruction, as well as in the *S*alvation of the reſt. *And none of them is loſt, but the Son of Perdition, that the Scripture might be fulfilled.*

The Gift therefore in the Text, muſt not be taken in the largeſt *S*ence, but even as the Words will bear, to wit,

for ſuch a Gift as he accepteth, and promiſeth to be an effectual Means of Eternal Salvation to. All *that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* Mark! They ſhall come *that are in ſpecial given* to me; and they ſhall by no means be rejected: For this is the ſubſtance of the Text.

Thoſe therefore intended, as the Gift in the Text, are thoſe that are given by Covenant to the Son; thoſe that in other Places are called the *Elect*, the *Choſen*, the *Sheep*, and the *Children of the Promiſe*, &c.

Theſe be they that the Father hath given to Chriſt to keep them; *thoſe* that Chriſt hath promiſed *Eternal Life* unto; *thoſe*, to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the Will of the Father that hath ſent me, that of all that he hath given *me, I ſhould loſe nothing, but ſhould raiſe it up the laſt Day. And I give unto them Eternal Life, and they ſhall never periſh; neither ſhall any Man pluck them out of my Hand. My Father that* gave *them me, is greater than* All: *And no Man is able to pluck them out of my Father's Hand.* As *thou haſt given him Power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt* given him. *Thine they were, and thou gaveſt them me, and they have kept thy Word; I pray for them, I pray not for the World, but for thoſe that thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

Keep through thine own Name, thoſe whom thou haſt given *me, that they may be One as we are. Father, I will, that thoſe whom thou haſt given me, may be with me where I am, that they may behold my Glory which thou haſt given me; for thou lovedſt me before the Foundation of the World*, John 6. 39. Chap. 10. 28. Chap. 17. 1, 6, 9, 10, 24.

All

All these Sentences are of the same Import with the Text; and the Alls and *Manies*, *Those*, *They*, &c. in these several Sayings of Christ, are the same with all the given in the Text. All *that the Father giveth.*

So that (as I said before) the Word All, as also other Words, must not be taken in such Sort as our foolish Fancies or groundless Opinions will prompt us to, but do admit of an Enlargement or a Restriction, according to the true Meaning and Intent of the Text. We must therefore diligently consult the Meaning of the Text by comparing it with other the Sayings of God; so shall we be better able to find out the Mind of the Lord, in the Word which he has given us to know it by.

All that the (Father) giveth.

By this Word *(Father)* Christ describeth the Person giving; by which we may learn several useful Things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the Salvation of his People. True, his Acts, as to our Salvation, are diverse from those of the Son; he was not capable of doing *that*, or *those* things for us, as did the Son; he dyed not, he spilt not Blood for our *Redemption*, as the Son; but yet he hath a Hand, a great Hand in out Salvation too: As Christ saith, *The Father himself loveth you*, and his Love is manifest in chusing of us, in giving of us to his Son; yea, and in giving his Son also to be a Ransom for us. Hence he is called, *The Father of Mercies, and the God of all Comfort.* For here even the Father hath himself found out and made Way for his Grace to come to us through the Sides, and the Heart-blood of his well-beloved Son, *Col.* 1. 12. The Father therefore is to be remembred and adored as one having a chief Hand in the Salvation of Sinners, *we ought to give Thanks to the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light*; *for the Father sent the Son to be the Saviour of the World*, 1 John 4. 14.

Col.

Col. 1. 12. As alſo we ſee in the Text, the *Father giveth* the *Sinner* to Chriſt to ſave him.

Secondly, Chriſt Jeſus the Lord by this Word *Father*, would *familiarize* this Giver to us. Naturally the Name of God is dreadful to us, eſpecially when he is diſcovered to us by thoſe Names that declare his Juſtice, Holineſs, Power and Glory; but now this Word *Father*, is a familiar Word, it frighteth not the *Sinner*, but rather inclineth his Heart to love, and be pleaſed with the Remembrance of him. Hence Chriſt alſo when he would [illegible] with godly Boldneſs, puts this Word *Father* into our Mouths, [illegible] when ye pray, ſay, *Our Father which art in Heaven*; conciuding thereby, that by the *Familiarity* that by ſuch a Word is intimated, the Children of God may take more Boldneſs to pray for, and ask great things. I my ſelf have often found, that when I can ſay but this Word *Father*, it doth me more good than when I call him by any other *Scripture*-name; it is worth your Noting, that to call God by his Relative Title, was rare among the *Saints* in Old Teſtament-times; ſeldom do you find him called by this Name, no, ſometimes, not in three or four Books; but now in New Teſtament-times, he is called by no Name ſo often as this, both by the Lord *Jeſus* himſelf, and by the Apoſtles afterwards. Indeed the Lord *Jeſus* was he that firſt made this Name common among the *Saints*, and that taught them, both in their Diſcourſes, their Prayers, and in their Writings, ſo much to uſe it; it being more pleaſing to, and diſcovering more plainly our Intereſt in God, than any other Expreſſion; for by this one Name we are made to underſtand, that all our Mercies are the Off-ſpring of God, and that we alſo that are called, are his Children by Adoption.

All *that the Father* (giveth.)

This Word *(giveth)* is out of Chriſt's ordinary Dialect, and ſeemeth to intimate, at the firſt *Sound*, as if the Father's

ther's Gift to the *Son*, was not an Act that is paſt, but one that is preſent and continuing; when indeed this Gift was beſtowed upon Chriſt, when the Covenant, the Eternal Covenant was made between them, before all Worlds. Wherefore in thoſe other Places, when this Gift is mentioned, it is ſtill ſpoken of as of an Act that is paſt: As All *that he hath* given *me*; *to as many as thou haſt* given *me*: *Thou* gaveſt *them me*, *and theſe which thou haſt* given *me*. Therefore of neceſſity this muſt be the firſt and chief Sence of the Text. I mean of this Word (*giveth*) otherwiſe the Doctrine of Election, and of the *Eternal Covenant* which was made between the Father and the Son (in which Covenant this Gift of the Father is moſt certainly comprized) will be ſhaken, or at leaſtwiſe queſtionable by erroneous and wicked Men: For they may ſay, *That the Father gave not all thoſe to Chriſt that ſhall be ſaved, before the World was made; for that this Act of Giving is an Act of Continuation.*

But again, this Word (*giveth*) is not to be rejected; for it hath its proper Uſe, and may ſignifie to us,

Firſt, That though the Act of Giving among Men doth admit of the time paſt, or the time to come, and is to be ſpoken of with Reference to ſuch time; yet with God it is not ſo. Things paſt, or Things to come, are always preſent with God, and with his Son Jeſus Chriſt: *He calleth Things that are not* (that is, to us) *as though they were.* And again, *Known unto God are all his Works from the Foundation of the World.* All things to God are preſent, and ſo the Gift of the Father to the Son, although to us, as is manifeſt by the Word, it is an Act that is paſt, *Rom.* 4. 17. *Acts.* 15. 10.

Secondly, Chriſt may expreſs himſelf thus, to ſhew, that the Father hath not only given him this Portion in the Lump, before the World was; but that thoſe that he had ſo given, he will give him again; that is, will

bring

bring them to him at the Time of their Converſion; for *the Father bringeth them to Chriſt*, John 6. 44.

As it is ſaid, *She ſhall be brought unto the King in Rayment of Needle-work*; that is, in the Righteouſneſs of Chriſt, for it is God imputeth that to thoſe that are ſaved, *Pſal.* 45. 14. 1 *Cor.* 1.

A Man giveth his Daughter to ſuch Man, firſt in order to Marriage, and this reſpects the time paſt, and he giveth her again at the Day appointed, in Marriage: And in this laſt Sence, perhaps, the Text may have a Meaning; that is, that all that the Father hath (before the World was) given to Jeſus Chriſt, he giveth them again to him, in the Day of their Eſpouſals.

Things that are given among Men, are oft-times beſt at firſt, to wit, when they are new; and the Reaſon is, becauſe all Earthly Things *wax Old*; but with Chriſt it is not ſo: This Gift of the Father is not old and deformed, and unpleaſent in his Eyes; and therefore to him 'tis always new. When the Lord ſpake of giving the Land of *Canaan* to the *Iſraelites*, he ſaith not, that he *had* given, or *would* give it to them; but thus: *The Lord thy God giveth thee this good Land*, Deut. 9. 6. Not but that he had given it to them, while they were in the Loins of their Fathers, Hundreds of Years before. Yet he ſaith *now*, he *giveth* it to them; as if they were now alſo in the very Act of taking Poſſeſſion, when as yet they were on the other ſide *Jordan*. What then ſhould be the Meaning? Why, I take it to be this: That the Lord ſhould be to them always *as new*; *as new*, as if they were taking Poſſeſſion thereof but now. And ſo is the Gift of the Father mentioned in the Text to the Son; it is always new, as if it were always new.

All that the Father giveth (Me.)

In theſe Words you find mention made of two Perſons, the *Father*, and the *Son*; the *Father* Giving, and the *Son* Re-

Receiving, or Accepting of this Gift. This then in the firſt Place, clearly demonſtrateth, That the *Father* and the *Son*, though they, with the *Holy Ghoſt*, are One and the ſame Eternal God; yet as to their Perſonality, are diſtinct. The Father is One, the Son is One, the Holy Spirit is One. But becauſe there is in this Text mention made but of two of the three, therefore a Word about theſe two. The *Giver* and *Receiver* cannot be the ſame Perſon in a proper Senſe, in the ſame Act of Giving, and Receiving. He that giveth, giveth not to himſelf, but to another; the Father giveth not to the Father, to wit, to *Himſelf*; but to the Son: The Son receiveth not of the Son, to wit, of *Himſelf*; but of the Father: So when the Father giveth Commandment, he giveth it not to himſelf, but to another; as Chriſt ſaith, He hath given *Me* a Commandment, *John* 12. 49. So again, *I am one that beareth witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me*, John 10. 18.

Further, here is ſomething imylyed that is not expreſſed, to wit, that the Father hath not given all Men to Chriſt; that is, in that ſence as is intended in the Text, though in a larger, as was ſaid before, he hath given him every one of them; for then all ſhould be ſaved: He hath therefore diſpoſed of ſome another Way. He gives ſome up to Idolatry; he gives ſome up to Uncleanneſs, to vile Affections, and to a reprobate Mind. Now theſe he diſpoſeth of in his Anger, for their Deſtruction, (*Acts* 7. 42. *Rom.* 1. 24, 26, 28.) that they may reap the Fruit of their Doings, and be filled with the Reward of their own Ways. But neither hath he thus diſpoſed of all Men; he hath even of Mercy reſerved ſome from theſe Judgments, and thoſe are they that he will pardon, as he ſaith; *For I will pardon them whom I reſerve*, Jer. 50. 20. Now theſe he hath given to Jeſus Chriſt by Will, as a Legacy and Portion. Hence the Lord Jeſus ſays, *This is the Father's Will which hath ſent me, that of all which*

he

he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day, John 36. 29.

The Father therefore in giving of them to him to ſave them, muſt needs declare unto us theſe following things:

1. That he is able to anſwer this Deſign of God, to wit, to ſave them to the uttermoſt Sin, the uttermoſt Temptation, &c. Heb. 7. 25. Hence he is ſaid to *lay Help on One that is Mighty, Mighty to ſave:* And hence it is again, that God did even of Old promiſe to ſend his People a Saviour a great One, *Pſal.* 89. 19. *Iſa.* 63. 1. To ſave is a great Work, and calls for Almightineſs in the Undertaker: Hence he is called the *Mighty God, the Wonderful Counſellor*, &c. Sin is ſtrong, Satan is alſo ſtrong, Death and the Grave are ſtrong, and ſo is the Curſe of the Law; therefore it follows, that this Jeſus muſt needs be by God the Father accounted Almighty, in that he hath given his Elect to him to ſave them, and deliver them from theſe, and that in deſpite of all their Force and Power.

And he gave us Teſtimony of this his Might, when he was employed in that Part of our Deliverance that called for a Declaration of it. He aboliſhed Death; he deſtroyed him that had the Power of Death; he was the deſtruction of the Grave; he hath finiſhed Sin, and made an End of it, as to its damning Effects upon the Perſons that the Father hath given him; he hath vanquiſhed the Curſe of the Law, nailed it to his Croſs, triumphed over them upon his Croſs, and made a Shew of theſe things openly, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Hoſ.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15. Yea, and even now, as a Sign of his Triumph and Conqueſt, he is alive from the Dead, and hath the Keys of Hell and Death in his own keeping, *Rev.* 1. 18.

2. The Father's giving of them to him to ſave them, declares unto us that he is and will be faithful in his Office

Office of Mediator, and that therefore they ſhall be ſecured from the Fruit and Wages of their Sins, which is Eternal Damnation, by his faithful Execution of it. And indeed it is ſaid, even by the Holy Ghoſt himſelf, *That he is faithful to him that appointed him*; that is, to this Work of ſaving thoſe that the Father hath given him *for that Purpoſe*; as *Moſes was faithful in all his Houſe*: Yea, and more faithful too, for *Moſes* was faithful in God's Houſe, but as a Servant; *but Chriſt as a Son, over his own Houſe*, Heb. 3.

And therefore this Man is counted worthy of more Glory than *Moſes*, even upon this Account, becauſe more faithful than he, as well as becauſe of the Dignity of his Perſon. Therefore in him, and in his Truth and Faithfulneſs God reſted well-pleaſed, and hath put all the Government of his People upon his Shoulders. Knowing, that nothing ſhall be wanting in him, that may any way perfect the Deſign. And of this, He, to wit, the Son, hath already given a Proof: For when the Time was come, that his Blood was by Divine Juſtice required for their Redemption, Waſhing and Cleanſing, He as freely poured it out of his Heart, as if it had been Water out of a Veſſel; not ſticking to part with his own Life, that the Life which was laid up for his People in Heaven, might not fail to be beſtowed upon them. And upon this Account (as well as upon any other) it is that God calleth him the *Righteous Servant*, Iſa. 53. For his Righteouſneſs could never have been compleat, if he had not been to the uttermoſt Faithful to the Work he undertook: It is alſo, becauſe he is faithful and true, that in Righteouſneſs he doth judge and make Work for his Peoples Deliverance. He will faithfully perform this Truſt repoſed in him: The Father knows this, and hath therefore given his Elect unto him.

Thirdly, The Father's giving of them to him to ſave them, declares that he is, and will be gentle and patient to-

towards them under all their Provocations and Miſcarriages. It is not to be imagined, the Tryals and Provocations that the Son of God hath all along had with theſe People that have been given to him that ſaves them: Indeed he is ſaid to be a *Tryed Stone*; for he has been tryed, not only by the evil, Guilt of Sin, Death, and the Curſe of the Law, but alſo by his Peoples Ignorance, Unrulineſs, Falls unto Sin, and declining to Errours in Life and Doctrine. Were we but capable of ſeeing how this Lord Jeſus has been tryed even by his People, ever ſince there was one of them in the World, we ſhould be amazed at his Patience and gentle Carriages to them. It is ſaid, indeed, *The Lord is very Pitiful, ſlow to Anger, and of great Mercy:* And indeed, if he had not been ſo, he could never have endured their Manners as he has done from *Adam* hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards her Child. *Can a Woman forget her ſucking Child that ſhe ſhould not have Compaſſion on the Son of her Womb? yea, they may forget, yet I will not forget thee, ſaith the Lord,* Iſa. 49. 15.

God did once give *Moſes*, as Chriſt's Servant, an handful of his People, to carry them in his Boſom, but no farther than from *Egypt* to *Canaan*; and this *Moſes*, as is ſaid of him by the Holy Ghoſt, was the meekeſt Man that was then to be found on the Earth: yea, and he loved the People at a very great Rate, yet neither would his Meekneſs nor Love hold out in this Work; he failed and grew paſſionate, even to provoking his God to Anger under this Work. *And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy Servant?* But what was the Affliction? Why the Lord had ſaid unto him, *Carry this People in thy Boſom as a Nurſing Father beareth his Suckling Child; unto the Land that he ſware unto their Fathers.*

thers. And how then? *not I,* says *Moſes, I am not able to bear all this People, becauſe it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of hand, and let me not ſee my Wretchedneſs,* Numb. 11. 11, 12, 13, 14. God gave them to *Moſes,* that he might carry them in his Boſom, that he might ſhew Gentleneſs and Patience towards them, under all the Provocations wherewith they would provoke him from that Time, till he had brought them to their Land; but he failed in the Work; he could not exerciſe it, becauſe he had not that Sufficiency of Patience towards them: But now it is ſaid of the Perſon ſpeaking in the Text, *That he ſhall gather his Lambs with his Arm, ſhall carry them in his Boſom, and ſhall gently lead them that are with Young,* Iſa. 40. 10, 11. Intimating that this was one of the Qualifications that God looked for, and knew was in him, when he gave his Elect to him to ſave them.

Fourthly, The Father giving of him to ſave them, declares that he hath a Sufficiency of Wiſdom to wage with all thoſe Difficulties that would attend him in his bringing of his Sons and Daughters unto Glory, 1 *Cor.* 1. 30. *He hath made him to us to be Wiſdom*; yea, he is called *Wiſdom* it ſelf: And God ſaith moreover, That *he ſhall deal prudently,* Iſa. 52. 13. And, indeed, he that ſhall take upon him to be the Saviour of the People, had need be wiſe, becauſe their Adverſaries are ſubtile above any. Here they are to encounter with the Serpent, who for his Subtilty out-witted our Father and Mother, when their Wiſdom was at higheſt (*Gen.* 3.) But if we talk of Wiſdom, our Jeſus is wiſe, wiſer than *Solomon,* wiſer than all Men, wiſer than all Angels; he is even the Wiſdom of God. *Chriſt the Wiſdom of God,* (Col. 1. 1.) And hence it is, that he turneth Sin, Temptations, Perſecutions, Falls, and all Things, for good unto his People, (*Rom.* 8.)

Now

Now theſe Things thus concluded on, do ſhew us alſo the great and wonderful Love of the Father, in that he ſhould chuſe out One every Way ſo well prepared for the Work of Man's Salvation.

Herein indeed perceive we the Love of God. *Huram* gathered, *that God loved* Iſrael, becauſe he had given them ſuch a King as *Solomon*, (2 Chron. 2. 11.) But how much more may we behold the Love that God hath beſtowed upon us, in that he hath given us to his Son, and alſo given his Son for us.

All *that the Father giveth me (ſhall come.)*

In theſe laſt Words, there is cloſely inſerted an Anſwer unto the Father's end in giving of his Elect to Jeſus Chriſt. The Father's End was, that they might *come* to him, and be *ſaved* by him; and that, ſays the Son, ſhall be done; neither Sin nor Satan, neither Fleſh nor World, neither Wiſdom nor Folly, ſhall hinder their Coming to me. *They* ſhall *come to me, and him that cometh to me, I will in no wiſe caſt out.*

Here therefore the Lord Jeſus poſitively determineth to put forth ſuch a Sufficiency of all Grace, as ſhall effectually perform this Promiſe. *They ſhall come:* That is, he will cauſe them to come, by infuſing of an effectual Bleſſing into all the Means that ſhall be uſed to that End. As was ſaid to the Evil Spirit that was ſent to perſwade *Ahab* to go and Fall at *Ramoth-Gilead*; *Go: Thou ſhalt perſwade him and prevail alſo; go forth, and do ſo,* 1 Kings 22. 22. So will Jeſus Chriſt ſay to the Means that ſhall be uſed for the Bringing of thoſe to him that the Father hath given him. I ſay, he will bleſs it effectually to this very End; it ſhall perſwade them, and ſhall prevail alſo. Elſe, as I ſaid, the Father's End would be fruſtrate: For the Father's Will is, That, *Of all that he hath given him, he ſhould loſe nothing, but ſhould raiſe it up at the laſt Day*; in order next unto himſelf, Chriſt the Firſt-fruits

after-

fterwards thoſe that are his, at his Coming, (1 *Cor.* 5.) But this cannot be done, if there ſhould fail to e a Work of Grace effectually wrought, though ut in any one of them. But this ſhall not fail to e wrought in them, even in all the Father hath iven him to ſave. *All that the Father hath given me all come to me*, &c. But to ſpeak more diſtinctly to ie Words, *They ſhall come.* Two Things I would ſhew ou from theſe Words:

Firſt, *What it is to come to Chriſt.*

Secondly, *What Force there is in this Promiſe, to ake them come to him.*

Firſt, I would ſhew you what it is to Come to hriſt. This Word *Come*, muſt be underſtood ſpiritu-ly, not carnally; for many come to him carnally, r bodily, that had no ſaving Advantage by him: Mul-tudes did thus come unto him in the Days of his leſh, yea innumerable Companies. There is alſo at his Day a formal cuſtomary Coming to his Ordinan-es, and Ways of Worſhip, which availeth not any hing; but with them I ſhall not now meddle: For ney are not intended in the Text. The Coming then ntended in the Text, is to be underſtood of the *Com-ng of the* Mind *to him, even the Moving of the Heart owards him. I ſay, the Moving of the Heart towards im, from a ſound Sence of the abſolute Want that a Man ath of him for his Juſtification and Salvation.*

This Deſcription of Coming to Chriſt, divideth ſelf into Two Heads.

Firſt, *That Coming to Chriſt is a Moving of the Mind owards him.*

Secondly, *That it is a Moving of the Mind towards im from a ſound Sence of the abſolute Want that a Man ath of him for his Juſtification and Salvation.*

To ſpeak to the Firſt, *That it is a Moving of the Mind towards him.* This is evident, becauſe Coming

hither

hither or thither, if it be voluntary, is by an Act of the Mind or Will; ſo coming to Chriſt, is through the inclining of the Will. *Thy People ſhall be willing*, Pſal. 110. 3. This Willingneſs of Heart, is it which ſets the Mind a moving after, or towards him. The Church expreſſeth this moving of her Mind towards Chriſt, by the moving of her Bowels. *My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him*, Song 5. 4. *My Bowels*; the Paſſions of my Mind and Affections; which Paſſions of the Affections are expreſſed by the yearning and ſounding of the Bowels, the yearning and paſſionate working of them, the ſounding of them, or their making a Noiſe for him, *Gen.* 43. 30. 1 *Kings* 3. 26. *Iſa.* 16. 11.

This then is the Coming to Chriſt, even a Moving towards him with the Mind. *And it ſhall come to paſs, that every Thing that liveth, which moveth whitherſoever the Water ſhall come, ſhall live*, Ezek. 47. 9.

The Water in this Text, is the Grace of God in the Doctrine of it: The living Things are the Children of Men, to whom the Grace of God, by the Goſpel is preached. Now, ſaith he, *Every living Thing which moveth whitherſoever the Water ſhall come, ſhall live.* And ſee how this Word (*Moveth*) is expounded by Chriſt himſelf in the Book of the *Revelations. The Spirit and the Bride ſay, Come. and let him that heareth ſay, Come. And let him that is a-thirſt, Come. And whoſoever will, that is willing, let him take the Water of Life freely*, Rev. 22. 17.

So that to move in thy Mind and Will after Chriſt, is to be Coming to him. There are many poor Souls that are coming to Chriſt, that yet cannot tell how to believe it; becauſe they think that coming to him, is ſome ſtrange and wonderful Thing; and indeed ſo it is: But I mean they overlook the Inclination of their Will, the moving of their Mind, and the ſound-

ing

g of their Bowels after him; and count these none this strange and wonderful Thing; when indeed it a Work of greatest Wonder in this World, to see a an who was sometimes dead in Sin, possessed of e Devil, an Enemy to Christ, and to all Things spi-tually good: I say, to see this Man moving with s Mind after the Lord Jesus Christ, is one of the ghest Wonders in the World.

Secondly, *It is a moving of the Mind towards him, om a second Sence of the absolute Want that a Man hath him for his Justification and Salvation.* Indeed, with-t this Sence of a lost Condition without him, there ll be no moving of the Mind towards him: A Mo-ng of their Mouth there may be; *With their Mouth ey shew much Love*, Ezek. 33. 31. Such a People as is will come as the true People cometh; that is, in ew and outward Appearance: And they will sit be-re God's Ministers, *as his People sit before them*; *and ey will hear his Words too, but they will not do them*; at is, will not come inwardly with their Minds; *or with their Mouth they shew much Love, but their eart (or Mind) goeth after their Covetousness.* Now l this is, because they want an effectual Sense of the isery of their State by Nature; for not till they ave that, will they in their Mind move after him. *herefore thus it is said concerning the true Comers, at that ay the great Trumpet shall be blown, and* They *shall me which were ready to perish in the Land of* Assyria, *nd the Out-casts of the Land of* Egypt, *and shall orship the Lord in his holy Mountain at* Jerusalem, *Isa.* 27. 13) They are then (as you see) the *Out-casts*, nd those *that are ready to perish*, that indeed have heir Minds effectually moved to come to Jesus Christ. *his Sence of Things*, was that which made the *Three housand* come, that made *Saul* come, that made the

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Jaylours come, and that indeed makes all others come that come effectually, *Acts* 2. 8, 16.

Of the true Coming to Christ, the Three Lepers were a famous Semblance; of whom you read, 2 *Kings* 7. 3, *&c.* The Famine in those Days was sore in the Land, there was no Bread for the People; and as for that Sustenance that was, which was *Asses* Flesh and *Doves* Dung, that was only in *Samaria*, and of these the Lepers had no Share, for they were thrust without the City. Well, now they sate in the Gate of the City, and Hunger was, as I may say, making his last Meal of them; and being therefore half dead already, what do they think of doing? Why, first they display the dismal Colours of Death before each others Faces, and then resolve what to do, saying, *If we say we will go into the City, then the Famine is in the City, and we shall die there; if we sit still here, we die also: Now therefore come, let us fall into the Host of the* Syrians; *if they save us alive we shall live; if they kill us we shall but die.* Here now was *Necessity* at Work, and this *Necessity* drove them to go thither for Life, whether else they would never have gone for it. Thus it is with them that in Truth come to Jesus Christ: Death is before them, they see it, and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come, even of Necessity, being forced thereto by that Sence they have of their being utterly and everlastingly Undone, if they find not Safety in him.

These are they that will come: Indeed these are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you Rest*, Mat. 11. 21.

Take two or three Things to make this more plain; to wit, That Coming to Christ, floweth from a sound

Sence

ſence of the abſolute need that a Man hath of him, as afore.

1. *They ſhall come with Weeping, and with Supplication will I lead them; I will cauſe them to walk by Rivers of Waters in a plain way wherein they ſhall not ſtumble,* Jer. 31. 9. Mind it! they come with Weeping and Supplication; they come with Prayers and Tears. Now Prayers and Tears are the effects of a right ſence of the need of mercy. Thus a ſenceleſs Sinner cannot come, he cannot pray, he cannot cry, he cannot come ſenſible of what he ſees not, nor feels. *In thoſe days, and at that time, the Children of* Iſrael *ſhall come; they, and the Children of* Judah *together, going and weeping: they ſhall ſeek the Lord their God; they ſhall ask the ways to* Zion, *with their faces thitherward, ſaying, Come, and let us join our ſelves to the Lord in a perpetual Covenant that ſhall not be forgotten,* Jer. 50. 4, 5.

Secondly, This Coming to Chriſt, it is called a running to him, as flying to him; a flying to him from Wrath to come. By all which terms, is ſet forth the ſence of the Man that comes; to wit, That he is affected with the ſence of his ſin, and the Death due thereto; that he is ſenſible that the Avenger of Blood purſues him, and that therefore he is cut off, if he makes not ſpeed to the Son of God for Life, Mat. 3. 7. *Pſal.* 143. 9. Flying is the laſt work of a Man in danger, all that are in danger do not fly; no, not all that ſee themſelves in danger; Flying is the laſt work of a Man in danger; all that hear of danger will not fly. Men will conſider if there be no other way of eſcape before they fly. Therefore, as I ſaid, Flying is the laſt thing. When all Refuge fails, and a Man is made to ſee that there is nothing left him but Sin, Death, and Damnation, unleſs he flies to Chriſt for Life; then he flies, and not till then.

Thirdly, That the true Coming is from a ſence o an abſolute need of Jeſus Chriſt to ſave, &c. is evi dent by the *Out-cry* that is made by them to come even as they are coming to him; *Mat.* 14. 30. *Acts* 2. 37. *Acts* 16. 30. *Lord ſave me or I periſh*; *Men and Brethren, what ſhall we do*; *Sirs, what muſt I do to be ſaved* (and the like. This Language doth ſufficiently diſcover that the truely coming Souls, are Souls ſenſible of their need of Salvation by Jeſus Chriſt; and moreover, that there is nothing elſe that con help them but Chriſt.

Fourthly, It is yet farther evident by theſe few things that follow; It is ſaid that ſuch are *pricked in their Hearts*, that is, with the Sentence of Death by the Law; and the leaſt prick in the Heart kills a Man *Acts* 2. 37. Such are ſaid, as I ſaid before, to *Weep*, to *Tremble*, and to be *Aſtoniſhed* in themſelves at the evident and unavoidable danger that attends them, unleſs they fly to Jeſus Chrſt, *Acts* 9. 16.

Fifthly, Coming to Chriſt is attended with an honeſt and ſincere forſaking all for him. *If any Man come unto me and hateth not his Father and Mother, and Wife and Children, and Brethren and Siſters, yea, and his own Life alſo, he cannot be my Diſciple*; *and whoſoever doth not bear his Croſs and come after me cannot be my Diſciple*, Luke 14. 26, 27.

By theſe and the like Expreſſions elſe-where, Chriſt deſcribeth the true Comer, or the Man that indeed is coming to him; he is one that caſteth all behind his back; he leaveth all, he forſaketh all, he hateth all things that would ſtand in his way to hinder his coming to Jeſus Chriſt. There are a great many pretended Comers to Jeſus Chriſt in the World. And they are much like to the Man that you read of in *Mat* 21. 30. that ſaid to his Father's bidding, *I go Sir, and went not.* I ſay, there are a great many [illegible]

Come

Comers to Jeſus Chriſt; they ſay, when Chriſt calls by his Goſpal, *I come Sir*, but ſtill they abide by their Pleaſure, and carnal Delights. They come not all, only they give him a courtly Complement; but he takes notice of it, and will not let it paſs for any more than a Lye. He ſaid, *I go Sir, and went not*; he diſſembled and lied. Take heed of this, you that flatter your ſelves with your own Deceivings; Words Will not do with Jeſus Chriſt: *Coming* is *Coming*, and nothing elſe will go for coming with him.

Before I ſpeak to the other Head, I ſhall anſwer ſome Objections that uſually lie in the way of thoſe that in truth are coming to Jeſus Chriſt.

Objection 1.

Though I cannot deny, but my Mind runs after Chriſt, and that too as being moved thereto from a ſight and conſideration of my loſt condition, (for I ſee without him I periſh) yet I fear my Ends are not right in coming to him.

Queſt. Why, what is thine end in coming to Chriſt?

Anſw. My end is, that I might have life, and be ſaved by Jeſus Chriſt.

This is the Objection: Well, let me tell thee, that to come to Chriſt for *life, and to be ſaved*, although at preſent thou haſt no other end, is a lawful and good coming to Jeſus Chriſt. This is evident, becauſe Chriſt propoundeth Life, as the only Argument to prevail with Sinners to come to him, and ſo alſo blameth them becauſe they come not to him for life, *And ye will not come to me that ye might have life*, John 5. 3. Beſides, there are many other Scriptures whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their ſafety. As, *He that believeth in him ſhall not periſh; He that believeth is paſſed from Death to Life. He*

that believeth, ſhall be ſaved. He that believeth on him, is not condemned. And believing and coming are all one. So that you ſee to come to Chriſt for Life, is a lawful coming, and good.

1. In that he believeth, that he alone hath made Atonement for Sin, *Rom.* 2.

And let me add over and above, that for a Man to come to Chriſt for life, though he come to him for nothing elſe but life, it is to give much honour to him.

Firſt, He honoureth the Word of Chriſt, and conſenteth to the truth of it; and that in theſe two general Heads.

1. He conſenteth to the truth of all thoſe Sayings that teſtifie, that Sin is moſt abominable in it ſelf, diſhonourable to God, and damnable to the Soul of Man; for thus ſaith the Man that cometh to Jeſus Chriſt, *Jer.* 44. 4. *Rom.* 2. 23. chap. 6. 23. 2 *Theſ.* 2. 12.

2. In that he believeth, as the Word hath ſaid, that there is in the World's beſt things, Righteouſneſs and all, nothing but Death and Damnation; for ſo alſo ſays the Man that comes to Jeſus Chriſt for life, *Rom.* 7. 24, 25. chap. 8. 2. 3. 2 *Cor.* 3. 6, 7, 8.

Secondly, He honoureth Chriſt's Perſon, in that he believeth that there is Life in him, and that he is able to ſave him from Death, Hell, the Devil, and Damnation; for unleſs a Man believes this, he will not come to Chriſt for life, *Heb.* 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is Authorized of the Father to give life to thoſe that come to him for it, *John* 5. 11, 12. chap. 17. 1, 2, 3.

Fourthly, He honoureth the Prieſthood of Jeſus Chriſt.

2. In that he believeth that Chriſt hath more power to ſave from Sin by the Sacrifice that he hath offered

ed for it, than hath all Law, Devils, Death, or Sin to condemn: He that believes not this, will not come to Jesus Christ for Life, *Acts* 13. 38. *Heb.* 2. 14, 15. *Rev.* 1. 17, 18.

Thirdly, In that he believeth that Christ, according to his Office, will be most faithful and merciful in the discharge of his Office. This must be included in the Faith of him that comes for Life to Jesus Christ, 1 *John* 2. 1, 2, 3. *Heb.* 2. 17, 18.

Fourthly, Further, He that cometh to Jesus Christ for life, taketh part with him against Sin, and against the ragged and imperfect Righteousness of the World; yea, and against false Christs, and damnable Errors that set themselves against the worthiness of his Merits and Sufficiency: This is evident, for that such a Soul singleth Christ out from them all, as the Only that can save.

Fifthly, Therefore, as *Noah*, at God's Command, thou prepareſt this Ark, for the saving of thy self, by the which also thou condemnest the World, and art become Heir of the Righteousness which is by Faith, (*Heb.* 11. 7.) Wherefore, coming-Sinner be content; he that cometh to Jesus Christ, believeth too that he is willing to shew mercy to, and have compassion upon him (though unworthy) that comes to him for Life. And therefore thy Soul lyeth not only under a special Invitation to come, but under a Promise too, of being accepted and forgiven, *Mat.* 11. 28.

All these particular parts and qualities of Faith, are in that Soul that comes to Jesus Christ for life, as is evident to any indifferent Judgment.

For, will he that believeth not the Testmony of Christ concerning the baseness of Sin, and the insufficiency of the Righteousness of the the World, come to Christ for Life? No.

He that believeth not the Testimony of the Word, *comes not*; He that delieveth that there is Life any

where elſe, *comes not*; He that queſtions whether the Father hath given Chriſt power to forgive, *comes not*; He that thinketh that there is more in Sin, in the Law, in Death, and the Devil, to deſtroy, than there is in Chriſt, to ſave, *comes not*; He alſo that queſtions his faithful managment of his Prieſthood for the Salvation of Sinners, *comes not.*

Thou then that art indeed the *coming* Sinner, believeſt all this: True, perhaps thou doſt not believe with that full aſſurance, nor haſt thou leiſure to take notice of thy Faith as to theſe diſtinct Acts of it; but yet all this Faith is in him coming to Chriſt for Life. And the Faith that thus worketh, is the Faith of the beſt and pureſt kind; becauſe this Man comes alone as a Sinner, and as ſeeing that Life is to be had only in Jeſus Chriſt.

Before I conclude my Anſwer to this Objection, take into thy conſideration theſe Two things:

Firſt, That the Cities of Refuge were erected for thoſe that were dead in the Law, and that yet would live by Grace, even for thoſe that were to fly thither for Life from the Avenger of Blood that purſueth after them. And it is worth your noting, that thoſe that were upon their flight thither, are in a peculiar manner called the People of God. *Caſt ye up, Caſt ye up*, ſaith God, *prepare ye the way; take up the ſtumbling block out of the way of my People*, Iſa. 57. 14. This is meant of preparing the way to the City of Refuge, that the Slayers might eſcape thither; which flying Slayers are here by way of Specialty, called the People of God; even thoſe of them that eſcaped thither for Life.

Secondly, Conſider that of *Ahab*, when *Benhadad* ſent to him for Life, ſaying, *Thus ſaith thy Son of* Benhadad, *I pray thee let me live.* Though *Benhadad* had fought the Crown, Kingdom, yea, and alſo the Life of *Ahab*, yet how effectually doth *Benhadad* prevail with him

him. Is *Benhadad* yet alive? Said *Ahab*, He is my Brother; yea, *go ye, bring him to me: So he made him ride in his Chariot*, 1 Kings 20.

Coming Sinner, what thinkeſt thou? If Jeſus Chriſt had as little goodneſs in him as *Ahab*, he might grant an humble *Benhadad* Life; thou neither beggeſt of him his Crown and Dignity: Life, eternal Life will ſerve thy turn: How much more then ſhalt thou have it, ſince thou haſt to deal with him who is Goodneſs and Mercy it ſelf! yea, ſince thou art alſo called upon, yea, greatly encouraged by a Promiſe of Life to come unto him for Life? Read alſo theſe Scriptures, *Numb.* 35. 11, 14, 15. *Joſh.* 20. 1, 2, 3, 4, 5. *Heb.* 6. 16, 17, 18, 19, 20.

Object. 2. *When I ſay I only ſeek my ſelf, I mean I do not find that I do deſign God's Glory in mine own Salvation by Chriſt, and that makes me fear, I do not come aright.*

Anſw. Where doth Chriſt Jeſus require ſuch a Qualification of thoſe that are coming to him for Life? Come thou for Life, and trouble not thy Head with ſuch Objections againſt thy ſelf, and let God and Chriſt alone to Glorifie themſelves in the Salvation of ſuch a Worm as thou art. The Father ſaith to the Son, *Thou art my Servant*, O Iſrael, *in whom I will be glorified.* God propoundeth Life to Sinners, as the Argument to prevail with them to come to him for Life; and Chriſt ſays plainly, *I am come, that ye might have Life*, John. 12. 10. He hath no need of thy Deſigns, though thou haſt need of his Eternal Life, Pardon of Sin, and Deliverance from Wrath to come, Chriſt propounds to thee, and theſe be the things that thou haſt need of: Beſides, God will be gracious and merciful to worthleſs, undeſerving Wretches; come then as ſuch an one, and lay no ſtumbling-block in the way to him, but come to him for

Life, and live, *John* 5. 34. Ch. 10. 10. Ch. 3. 36. *Mat.* 1. 21. *Prov.* 8. 36, 37. 1 *Theſ.* 11. *John* 11. 25, 26.

When the *Goaler* ſaid, *Sirs, what muſt I do to be ſaved? Paul* did not ſo much as once aſk him, what is your *End* in this Queſtion; do you deſign the Glory of God in the Salvation of your Soul? He had more wit: He knew that ſuch Queſtions as theſe would have been but Fools Baubles, about, inſtead of a ſufficient Slave to ſo weighty a Queſtion as this. Wherefore, ſince this poor Wretch lacked Salvation by *Jeſus Chriſt*, I mean to be ſaved from Hell and Death, which he knew (now) was due to him for the Sins that he had committed; *Paul* bids him, like a poor condemned Sinner as he was, to proceed ſtill in this his way of ſelf-ſeeking, ſaying, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 30, 31, 32. I know, that afterwards, thou wilt deſire to glorifie Chriſt, by walking in the way of his Precepts; but at preſent thou wanteſt Life; the Avenger of Blood is behind thee, *and the Devil like a roaring Lion is behind thee*; Well, *come now, and obtain Life from theſe*; *and when thou haſt* obtained ſome comfortable perſwaſion that thou art made Partaker of Life by Chriſt, then, and not till then, thou wilt ſay, *Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diſeaſes; who redeemeth thy Life from Deſtruction, and crowneth thee with loving kindneſs and tender Mercies*, Pſal. 103. 1, 2, 3, 4, 5.

Objection 3.

But I cannot believe that I am come to Chriſt aright, becauſe ſometimes I am apt to queſtion his very Being and Office to ſave.

Thus to do is horrible; but may'ſt thou not judge amiſs in this matter?

How can I judge amiſs, when I judge as I feel? Poor Soul! Thou may'ſt judge amiſs for all that, *Why*, ſaith the Sinner, *I think that theſe Queſtionings come from my Heart.*

Anſw. Let me anſwer: That which comes from thy Heart, comes from thy *Will* and *Affections*, from thy *Underſtanding*, *Judgment* and *Conſcience*, for theſe muſt acquieſce in thy queſtioning, if thy queſtioning be with thy Heart. And how ſay'ſt thou (for to name no more) doſt thou with the *Affection and Conſcience* thus queſtion?

Anſw. *No my Conſcience trembles when ſuch thoughts come into my Mind; and my Affections are otherwiſe inclined.*

Then I conclude, that theſe things are either ſuddenly injected by the Devil, or elſe are the Fruits of that Body of Sin and Death that yet dwells within thee, or perhaps from both together.

If they come wholly from the Devil, as they ſeem, becauſe thy Conſcience and Affections are againſt them, or if they come from that Body of Death that is in thee, (and be not thou curious in enquiring from whither of them they come, the ſafeſt way is to lay enough at thy own door) nothing of this ſhould hinder thy coming, nor make thee conclude thou comeſt not aright.

And before I leave thee, let me a little query with thee about this matter.

Firſt, *Doſt thou like theſe wicked Blaſphemies?*

Anſw. No, no, their Preſence and working kills me.

Secondly, *Doſt thou mourn for them, pray againſt them, and hate thy ſelf becauſe of them?*

Anſw. Yes, yes; but that which afflicts me is, I do not prevail againſt them.

Thirdly, *Doſt thou ſincerely chuſe (mighteſt thou have thy choice) that thy Heart might be affected and taken with the things that are beſt, moſt Heavenly and Holy?*

Anſw. With all my Heart, and Death the next hour (if it were God's will) rather than thus to ſin againſt him.

Well then, thy not liking of them, thy mourning for them, thy praying againſt them, and thy loathing thy ſelf becauſe of them, with thy ſincere chuſing of thoſe thoughts for thy delectation that are heavenly and holy; clearly declares that theſe things are not countenanced either with thy Will, Affections, Underſtanding, Judgment, or Conſcience; and ſo, that thy Heart is not in them, but that rather they come immediately from the Devil, or ariſe from the Body of Death that is in thy Fleſh; of which thou oughteſt thus to ſay, *Now then it's no more I that doth it, but Sin that dwells in me*, Rom. 7. 16. 17.

I will give thee a pertinent Inſtance: In *Deut.* 22. thou may'ſt read of a betrothed Damſel, one betrothed to her Beloved, one that hath given him her Heart and Mouth, as thou haſt given thy ſelf to Chriſt, yet ſhe was met with as ſhe walked in the Field, by one that forced her, becauſe he was ſtronged than ſhe. Well, what Judgment now doth God, the righteous *Judge*, paſs upon the Damſel for this? *The Man only that lay with her*, ſaith God, *ſhall die? but unto the Damſel thou ſhalt do nothing; there is in the Damſel no ſin worthy of Death. For, as when a Man riſeth againſt his Neighbour, and ſlayeth him, even ſo is this matter; he found her in the Field, and the betrothed Damſel cryed, and there was none to ſave her*, Deut. 22. 26, 27,

Thou art this Damſel, the Man that forced thee with theſe blaſphemous thoughts, is the Devil; and he

lighteth

lighteth upon thee in a fit Place, even in the Fields, as thou art wandring after *Jesus Christ*; but thou cryeſt out, and by the Cry, did ſhew, that thou abhorreſt ſuch wicked Lewdneſs. Well, *the Judge of all the Earth will do right*; he will not lay the ſin at thy door, but at his that offered the Violence: And for thy comfort, take this into conſideration, That *he comes to heal them that were oppreſſed with the Devil*, Acts 10. 38.

Objection 4.

But, ſaith another, *I am ſo heartleſs, ſo ſlow, and, as I think, ſo indifferent in my coming, that to ſpeak truth, I know not whether my kind of coming ought to be called a coming to Chriſt.*

Anſw. You know that I told you at firſt, that coming to Chriſt is a moving of the Heart and Affections towards him.

But, ſaith the Soul, *my Dulneſs and Indifferency in all holy Duties, demonſtrate my heartleſneſs in* coming: *and to* come, *and not with the heart, ſignifies nothing at all.*

Anſw. The moving of the Heart after Chriſt; is not to be diſcerned (at all times) by thy ſenſible affectionate performance of Duties; but rather by thoſe ſecret groanings and complaints which thy Soul makes to God againſt that Sloath that attends thee in Duties.

Secondly, But grant it be even as thou ſay'ſt it is, that thou *comeſt ſo ſlowly*, &c. yet, ſince Chriſt bids them come, that come not at all; ſurely they may be accepted that come, though attended with thoſe Infirmities, which thou at preſent groaneſt under. He ſaith, *And him that cometh*: He ſaith not, *If they come ſenſible, ſo faſt*: But, *And him that cometh to me, will in no wiſe caſt out.* He ſaith alſo in the Eighth

of

of *Proverbs*, *As for him that wanteth Underſtanding*, that is, an Heart; for oftentimes the *Underſtanding* is taken for the *Heart*: *Come eat of my Bread, and drink of the Wine that I have mingled.*

Thirdly, Thou may'ſt be vehement in thy Spirit in coming to Jeſus Chriſt, and yet be plagued with ſenſible ſloath. So was the *Church*, when ſhe cried, *Draw me, we will run after thee*; and *Paul*, when he ſaid *When I would do good, evil is preſent with Men*: (Song 1. Rom. 7. Gal. 5. 19.) The Works, Struglings and Oppoſitions of the Fleſh *are more manifeſt* than are the works of the Spirit in our hearts, and ſo are ſooner felt than they. What then? Let us not be diſcouraged at the ſight and feeling of our own Infirmities, but run the faſter to Jeſus Chriſt for Salvation.

Fourthly, Get thy Heart warmed with the ſweet promiſe of Chriſt's acceptance of the coming Sinner, and that will make thee make more haſte unto him. Diſcouraging Thoughts, they are like unto cold Weather, they benumb the Senſes, and make us go ungainly about our buſineſs; but the ſweet and warm Gleads of Promiſe, are like the comfortable Beams of the Sun, which liveth and refreſheth. You ſee how little the *Bee* and the *Fly* do play in the Air in Winter; why the Cold hinders them from doing it; but when the Wind and Sun is warm, who ſo buſie as they?

Fifthly, But again, he that comes to Chriſt, flies for his Life: now there is no Man that flies for his Life, that thinks he ſpeeds faſt enough on his Journey; no, could he, he would willingly take a Mile at a ſtep. On my ſloth and heartleſs, ſay'ſt thou! *Oh that I had wings like a Dove, for then would I flie away and be at reſt! I would haſten my eſcape from the windy Storm and Tempeſt*, Pſal. 55. 6, 8.

Poor

Poor coming Soul, thou art like the Man that would ride full Gallop, whose Horse will hardly Trot; now the desire of his mind is not to be judged of by the slow Pace of the dull Jade he rides on, but by the Hitching, and Kicking and Spurring, as he sits on his back. Thy flesh is like this *dull Jade*, it will not gallop after Christ; it will be backward, though thy Soul and Heaven lie at stake: but be of good comfort, Christ judgeth not according to the fierceness of outward motion, *Mark* 10. 17. but according to the sincerity of the heart and inward parts, *John* 1. 47. *Psal.* 51. 6. *Mat.* 16. 41.

Sixthly, *Ziba* in appearance came to *David* much faster than did *Mephibosheth*; but yet his Heart was not so upright in him to *David*, as was his. 'Tis true, *Mephibosheth* had a Check from *David*; for, said he, *Why wentest not thou with me*, Mephibosheth? But when *David* came to remember that *Mephibosheth* was *Lame*, (for that was his Plea) *Thy Servant is Lame*, 2 Sam. 19. he was content, and concluded he would have come after him faster than he did: And *Mephibosheth* appealed to *David*, who was in those days as an Angel of God, to know all things that are done in the Earth, if he did not believe that the reason of his backwardness lay in his *Lameness*, and not in his *Mind*. Why, poor coming Sinner, thou canst not come to Christ with that outward swiftness of *Career*, as many others do: but doth the reason of thy backwardness lie in thy Mind and Will, or in the sluggishness of the Flesh? Canst thou say sincerely, *The Spirit truly is willing, but the Flesh is weak*, Mat. 26. 41. Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy Heart, that this is true? then take this for thy comfort; he hath said, *I will assemble her that halteth, I will*

make

make her that halteth a Remnant, and I will ſave her that halteth, Micah 4. 6, 7. Zeph. 3. 19. What canſt thou have more from the ſweet Lips of the Son of God? But,

Seventhly, I read of ſome that are to follow Chriſt in Chains; I ſay, to come after him in Chains; *Thus ſaith the Lord, the Labour of* Egypt, *and the Merchandize of* Ethiopia, *and the* Sabeans, *Men of Stature, ſhall come over unto thee, and they ſhall be thine: They ſhall come after thee: In Chains ſhall they come over, and they ſhall fall down unto thee: They ſhall make Supplication unto thee, ſaying, Surely there is none elſe to ſave*, Iſa. 45. 14. Surely they that come after *Chriſt* in Chains, come to him in great Difficulty, becauſe their Steps by the Chains are ſtraitned.

And what Chain ſo heavy, as thoſe that diſcourage thee? Thy Chain which is made up of Guilt and Filth, is heavy; it is a wretched Bond about thy Neck, by which thy Strength doth fail, *Lam.* 1. 14. *Chap.* 3. 17. But come, though thou comeſt in Chains; 'Tis Glory to *Chriſt*, that a Sinner comes after him in Chains. The chinking of thy Chains, though troubleſome to thee, are not, nor can be Obſtruction to thy Salvation; 'tis *Chriſt*'s Work and Glory to ſave thee from thy Chains, to enlarge thy Steps, and ſet thee at Liberty. The blind Man, though called, ſurely could not come apace to *Jeſus Chriſt*, But *Chriſt* could ſtand ſtill, and ſtay for him. True, *He rideth upon the Wings of the Wind*; but yet he is Long-ſuffering, and his Long-ſuffering is Salvation to him that cometh to him, *Matt.* 19. 49. 2 *Pet.* 3. 9.

Eighthly, Hadſt thou ſeen thoſe that came to the Lord Jeſus in the Days of his Fleſh, how ſlowly, how hoblingly they came to him, by reaſon of their Infirmities; and alſo how friendly, and kindly, and graciouſly he received them, and gave them the Deſire

of

of their hearts, thou wouldeſt not, as thou doſt, make ſuch Objections againſt thy ſelf, in thy coming to *Jeſus Chriſt*.

Objection 5.

But (ſays another) *I fear I come too late; I doubt I have ſtaid too long; I am afraid the door is ſhut.*

Anſw. Thou canſt never come too late to *Jeſus Chriſt, if thou doſt come.* This is manifeſt by Two Inſtances.

Firſt, By the Man that came to him at the Eleventh Hour. This Man was idle all the Day along. He had a whole Goſpel-day to come in, and he play'd it all away ſave only the laſt Hour thereof: But at laſt, at the Eleventh Hour he came, and goes into the Vineyard to work with the reſt of Labourers, that had born the burthen and heat of the day. Well, but how was he received by the Lord of the Vineyard? Why, when Pay-day came, he had even as much as the reſt; yea, had his Money firſt. True, the others murmured at him; but what did the Lord Jeſus anſwer them? *Is thine Eye evil, becauſe mine is good? I will give unto this laſt even as unto thee*, Mat. 20.

Secondly, The other Inſtance is, *The Thief upon the Croſs*; he came late alſo, even as at an hour before his Death; yea he ſtayed from *Jeſus Chriſt* as long as he had liberty to be a Thief, and longer too; for could he have deluded the Judge, and by lying words eſcaped his juſt condemnation, for ought I know, he had not come as yet to his Saviour: but being convicted, and condemned to dye, yea, faſtned to the Croſs, that he might dye like a Rogue, as he was in his Life; behold the Lord *Jeſus*, when this wicked one, *even now*, deireth Mercy at his hands, tells him, and that without the leaſt reflection upon him, for his former miſpent Life; *To Day thou ſhalt be with me in Paradice*, Luke 23. 43.

Let

Let no Man turn this Grace of God into Wantonneſs; my Deſign is now to encourage the coming Soul.

Object. *But is not the Door of Mercy ſhut againſt ſome before they die?*

Anſw. Yea; and God forbids that Prayers ſhould be made to him for them, *Jer.* 7. 16. *Jud.* 22.

Queſt. *Then, why may not I doubt that I may be one of theſe?*

Anſw. By no means, if thou art coming to *Jeſus Chriſt*; becauſe when God ſhuts the door upon Men, he gives them no heart to come to Jeſus Chriſt. *None comes but thoſe to whom it is given of the Father*: But thou comeſt, therefore it is given to thee of the Father.

Be ſure therefore, if the Father hath given thee an heart to come to *Jeſus Chriſt*, the Gate of Mercy yet ſtands open to thee: For it ſtands not with the Wiſdom of God *to give ſtrength to come to the Birth, and yet to ſhut up the Womb*, Iſa. 66. 9. To give Grace to come to *Jeſus Chriſt*, and yet ſhut up the Door of his Mercy upon thee. *Encline thine ear*, ſaith he, *and come unto me: Hear, and your Souls ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of David*, Iſa. 55. 3.

Object. *But it is ſaid, that ſome knocked when the Door was ſhut.*

Anſw. Yes; But the Texts in which theſe Knockers are mentioned, are to be referred unto the Day of Judgment, and not to the coming of the Sinner to Chriſt in this Life. See the Texts, *Mat.* 25. 11. *Luke* 13. 24, 25.

Theſe therefore concern thee nothing at all, that art coming to *Jeſus Chriſt*, thou art coming. *Now! Now is the acceptable time, behold now is the day of Salvation*, 2 Cor. 6. 2. Now God is upon the Mercy-

ſeat;

eat; now *Chriſt Jeſus* ſits by, continually pleading the victory of his Blood for Sinners: and now, even as long as this World laſts, this word of the Text ſhall ſtill be free, and fully fulfilled; *And him that cometh to me, I will in no wiſe caſt out.*

Sinner, the greater Sinner thou art, the greater need of Mercy thou haſt, and the more will *Chriſt* be glorified thereby: Come then, come and try: *Come taſte, and ſee how good tha Lord is to an* Undeſerving Sinner.

Objection 6.

But (ſays another) *I am fallen ſince I began to come to Chriſt; therefore I fear I did not come aright, and ſo conſequently, that Chriſt will not receive me.*

Anſw. Falls are dangerous; for they diſhonour Chriſt, wound the Conſcience, and cauſe the Enemies of God to ſpeak reproachfully. But it is no good Argument, *I am fallen, therefore I was not coming aright to Jeſus Chriſt.* If *David*, and *Solomon*, and *Peter* had thus objected againſt themſelves, they had added to their Griefs; and yet at leaſt, as much cauſe as thou. A Man whoſe Steps are ordered by the Lord, and whoſe Goings the Lord delights in, may yet be overtaken with a Temptation that may cauſe him to fall, *Pſal.* 37. 23, 24. Did not *Aaron* fall; yea, and *Moſes* himſelf? What ſhall we ſay of *Hezekiah* and *Jehoſaphat*? There are therefore *Falls* and *Falls*; Falls pardonable, and Falls unpardonable: Falls unpardonable, are Falls againſt Light, from the Faith, to the deſpiſing of, and trampling upon *Jeſus Chriſt* and his bleſſed Undertakings, (*Heb.* 6. 2, 3, 4, 5. *Chap.* 10. 28, 29.) Now, as for ſuch, there remains no more Sacrifice for Sin: Indeed, they have no Heart, no Mind, no Deſire to come to *Jeſus Chriſt* for Life, therefore they muſt periſh: Nay, ſays the Holy Ghoſt,

'Tis impoſſible that they ſhould be renewed again unto Repentance. Therefore, *Theſe* God hath no compaſſion for, neither ought we; but for other Falls, though they be dreadful (and God will chaſtiſe his People for them) they do not prove thee a graceleſs Man, one not come to *Jeſus Chriſt* for Life.

It is ſaid of the Child in the Goſpel, That, *while he was yet a coming, the Devil threw him down, and tore him*, Luke 9. 4.

Dejected Sinner, it is no wonder that thou haſt caught a Fall in coming to *Jeſus Chriſt*: Is it not rather to be wondred at, that thou haſt not caught before this, a Thouſand times a Thouſand Falls? conſidering:

1. What Fools we are by Nature.

2. What Weakneſſes are in us.

3. What mighty Powers the fallen Angels, our implacable Enemies, are.

4. Conſidering alſo how often the Coming-man is benighted in his Journey, and alſo what Stumbling-blocks do lie in his way.

5. Alſo his Familiars (that were ſo before) now watch for his Halting, and ſeek by what means they may, to cauſe him to fall by the Hand of their ſtrong ones.

What then? Muſt we, becauſe of theſe Temptations, incline to Fall? No; muſt we not fear Falls? Yes, *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12. Yet let him not utterly be caſt down; *The Lord upholdeth all that fall, and raiſeth up thoſe that are bowed down.* Make not light of Falls. Yet haſt thou fallen? *Ye have*, ſaid *Samuel*, *done all this wickedneſs; yet turn not aſide from following the Lord, but ſerve him with a perfect Heart, and turn not aſide, for the Lord will not forſake his People* (and he counted the coming Sinner one of them) *becauſe it hath*

th pleaſed the Lord to make you his People, 1 Sam. 12. , 21, 22.

(*Shall come to me.*)

Now we come to ſhew what force there is in this omiſe to make them come to him. All *that the ther giveth me*, ſhall *come to me.*

I will ſpeak to this *Promiſe*;

Firſt, In General.

Secondly, In Particular.

In General. This Word (Shall) is confined to eſe (All) that are given to Chriſt. All *that the- ther giveth me*, ſhall *come to me.* Hence I con- ude,

Firſt, That coming to *Jeſus Chriſt* aright, is an ef- t of their being (of God) given to *Chriſt* before. ark, *They* ſhall come; Who? *Thoſe* that are given: ney *come* then, becauſe they were *given: Thine they re, and thou gaveſt them me.* Now, this is, indeed, a gular Comfort to them that are coming in Truth to riſt, to think that the Reaſon why they come, is, cauſe they were given of the Father before to him. us then may the coming Soul reaſon with himſelf he comes. Am I coming indeed to *Jeſus Chriſt?* is coming of mine is not to be attributed to me, or y Goodneſs, but to the Grace and Gift of God to riſt; God gave firſt my Perſon to him, and there- re hath now given me a Heart to come.

Secondly, This Word *ſhall come*, maketh thy com- g, not only the Fruit of the Gift of the Father, but o of the Purpoſe of the Son; for theſe Words are Divine Purpoſe; they ſhew us the Heavenly Deter- ination of the Son. *The Father hath given them to me,* d they ſhall; *yea*, they ſhall *come to me.* *Chriſt* is as ll in his Reſolution to ſave thoſe given to him, as the Father in giving of them. *Chriſt* prized the ift of his Father, he will loſe nothing of it; he is reſolved

reſolved to ſave it every whit by his Blood, and t raiſe it up again at the laſt day: and thus he fulfi his Father's Will, and accompliſheth his own Deſire *Joh.* 6. 39.

Thirdly, Theſe words, *ſhall come*, make thy comin to be alſo the effect of an abſolute Promiſe; coming Sinner, thou art concluded in a Promiſe: thy comi is the Fruit of the Faithfulneſs of an abſolute Promiſ 'Twas this Promiſe, by the virtue of which thou firſt receivedſt ſtrength to come: And this is the Pro miſe, by the virtue of which thou ſhalt be effectua ly brought to him. It was ſaid to *Abraham*, *At th time will I come*, *and* Sarah *ſhall have a Son.* This So was *Iſaac*. Mark! *Sarah* ſhall *have a Son*: There the Promiſe; and *Sarah* had a Son: There was t fulfilling of the Promiſe: And therefore was *Iſa* called, the *Child of the Promiſe*, Gen. 17. 19. *cha* 18. 10. Rom. 9. 9.

Sarah ſhall *have a Son*: But how if *Sarah* be pa Age? Why ſtill the Promiſe continues to ſay, *Sar* ſhall *have a Son*: But how if *Sarah* be Barren? Wh ſtill the Promiſe ſays, *Sarah* ſhall *have a Son.* B *Abraham*'s Body is now dead; why the Promiſe is ſt the ſame: *Sarah* ſhall *have a Son.* Thus you ſee wha virtue there is in an abſolute Promiſe: It carrie enough in its own Bowels to accompliſh the thing Pr miſed, whether there be means or no in us to effect Wherefore this Promiſe in the Text, being an abſolut Promiſe, by virtue of it, not by virtue of our ſelv or by our own Inducements do we come to *Jeſus Chri* for ſo are the words of the Text; All *that the Fath giveth me* ſhall *come to me.*

Therefore is every ſincere Comer to *Jeſus Chr* called alſo a Child of the *Promiſe*. *Now we Brethre as Iſaac was, are the Children of the Promiſe*, Gal. 28. That is, We are the Children that God hath pr miſe

ſed to *Jeſus Chriſt*, and given to him; yea, the ildren that *Jeſus Chriſt* hath promiſed ſhall come him. *All that the Father giveth me ſhall come.*

Fourthly, This word (*ſhall come*) engageth *Chriſt* communicate all manner of Grace to thoſe thus ven him to make them effectually come to him. *ey* ſhall *come*; that is, not if they will, but if Grace, Grace, if Power, Wiſdom, a new Heart, and the ly Spirit, and all joining together can make them me. I ſay, This word (*ſhall come*) being abſo-e, hath no dependance upon our own Will or Pow. or Goodneſs; but it engageth for us even God mſelf; Chriſt himſelf, the Spirit himſelf. When d had made the abſolute *Promiſe* to *Abraham*, nat *Sarah ſhould have a Son*, *Abraham* did not at all k at any Qualifications in himſelf, becauſe the *Pro-ſe* looked at none; but as God had by the *Promiſe* ſolutely promiſed him a Son; ſo he conſidered now his own Body now dead, nor yet the Barrenneſs *Sarah's* Womb. *He ſtaggered not at the Promiſe of d through Unbelief, but was ſtrong in Faith giving ry to God, being fully perſuaded that what he had pro-ſed, he was able to perform*, Rom. 4. He had promi-, and had promiſed abſolutely, *Sarah* ſhall *have a n*: Therefore *Abraham* looks that *He*, to wit, God ſt fulfil the condition of it. Neither is this Ex-ctation of *Abraham* diſapproved by the Holy Ghoſt, t accounted good and laudable; it being that by ich he gives Glory to God. The Father alſo hath ven to Chriſt a certain number of Souls for him to ve; and he himſelf hath ſaid, *They* ſhall *come to him.* t the Church of God then live in a joyful expecta-n of the utmoſt accompliſhment of this Promiſe; for uredly it ſhall be fulfilled, and not one Thouſandth rt of a Tittle thereof ſhall fail: *They* ſhall *come* me.

And

And now, before I go any farther, I will more pa ticularly enquire into the Nature of an *Abſolute Pr miſe.*

Firſt, We call that an Abſolute Promiſe, that is ma without any condition: or more fully, thus; That an Abſolute Promiſe of God, or of *Chriſt*, which m keth over to this or that Man any Saving Spiritu Bleſſing without a condition to be done on our p for the obtaining thereof. And this we have in ha is ſuch an one: Let the beſt Maſter of Arts on Ear ſhow me, if he can, any condition in this Text depe ing upon any qualification in us, which is not the ſame Promiſe concluded, ſhall be by the Lo *Jeſus* effected in us.

Secondly, An Abſolute Promiſe therefore is, as ſay, without *if* or *and*; that is, it requireth nothi of us, that it ſelf might be accompliſhed. It ſaith n They ſhall, *if they will*; but, *They* ſhall: not, they ſha if they uſe the means; but, *they* ſhall. You may ſa That a Will, and the Uſe of the Means is ſuppoſe though not expreſſed. But I anſwer, No, by no mean that is, as a condition of this Promiſe; If they be all included in the Promiſe, they are included there the Fruit of the abſolute Promiſe, not as if it expect the qualification to ariſe from us. *Thy People ſhall* willing *in the Day of thy Power*, Pſal. 110. 3. Th is another Abſolute Promiſe: But doth that Promi ſuppoſe a willingneſs in us, as a Condition of Go making us willing? They ſhall be willing, if they a willing; or, they ſhall be willing, if they will be w ling. This is ridiculous; there is nothing of this ſu poſed. The Promiſe is abſolute, as to us, all that engageth for its own accompliſhment is, the migh Power of *Chriſt*, and his Faithfulneſs to accompliſh.

The difference therefore betwixt the abſolute a conditional Promiſe is this;

Firſt

First, They differ in their Terms. The abſolute omiſes ſay, I will, and you ſhall: The other, I will, you will; or do this, and thou ſhalt live, *Jer.* 31. , 32, 33. *Ezek.* 36. 24, 25, 26, 27, 28, 29, 30, 31, 32, . *Heb.* 8. 7, 8, 9, 10, 11, 12. *Jer.* 4. 1. *Ezek.* 18. , 31, 32. *Mat.* 19. 21.

Secondly, They differ in their way of communicating good Things to Men; the Abſolute ones communite Things freely, only of Grace; the other, if there that Qualification in us, that the Promiſe calls for, t elſe.

Thirdly, The abſolute *Promiſes* therefore engage od, the other engage us: I mean God only, us ly.

Fourthly, Abſolute *Promiſes* muſt be fulfilled; conional may, or may not be fulfilled. The abſolute es muſt be fulfilled, becauſe of the Faithfulneſs of od; the other may not, becauſe of the Unfaithfulſs of Men.

Fifthly, Abſolute *Promiſes* have therefore a Sufficicy in themſelves to bring about their own fulfillings; e conditional have not ſo. The abſolute *Promiſe* is erefore a Big-bellied *Promiſe*, becauſe it hath in it f a Fulneſs of all deſired Things for us; and will, hen the Time of that *Promiſe* is come, yield to us ortals that which will verily ſave us; yea, and make capable of anſwering of the Demands of the *Proſe* that is conditional. Wherefore, though there a Real, yea, an Eternal Difference in theſe Things ith others) betwixt the conditional and abſolute *omiſe*; yet again, in other reſpects, there is a bleſſed rmony betwixt them; as may be ſeen in theſe rticulars.

First, The conditional *Promiſe* calls for Repentance, e abſolute gives it, *Acts* 5. 30, 31.

Secondly,

Secondly, The conditional *Promiſe* calls for Fa
the abſolute *Promiſe* gives it, *Zeph.* 3. 12. *Rom.* 15.

Thirdly, The conditional *Promiſe* calls for a
Heart, the abſolute *Promiſe* gives it, *Ezek.* 36.

Fourthly, The conditional *Promiſe* calleth for H
Obedience, the abſolute *Promiſe* giveth it, or cauſ
it, *Ezek.* 36. 27.

And as they harmoniouſly agree in this; ſo ag
the conditional *Promiſe* bleſſeth the Man, who by
abſolute *Promiſe* is endued with its Fruit: As for
ſtance;

Firſt, The abſolute *Promiſe* maketh Men uprig
and then the conditional follows, ſaying, *Bleſſed
the Undefiled in the Way, who walk in the Way of
Lord*, Pſal. 119. 1.

Secondly, The abſolute *Promiſe* giveth to this M
the fear of the Lord, and then the conditional foll
eth, ſaying, *Bleſſed is every one that feareth the L*
Pſal. 128. 1.

Thirdly, The abſolute *Promiſe* giveth Faith, and t
this conditional follows, ſaying, *Bleſſed is he that b*
veth, Zeph. 3. 12. Luke 1. 45.

Fourthly, The abſolute *Promiſe* brings free forg
neſs of Sins; and then ſays the conditional, *Bleſſed
they whoſe Tranſgreſſions are forgiven, and whoſe Si
covered*, Rom. 4. 7, 8.

Fifthly, The abſolute *Promiſe* ſays, That God's
left ſhall hold out to the end; then the conditi
follows with his Bleſſing; *He that ſhall endure to
End, the ſame ſhall be ſaved*, 1 Pet. 1. 4, 5, 6. Mat.

Thus do the *Promiſes* glorioufly ſerve one ano
and us, in this their harmonious Agreement.

Now the *Promiſe* under conſideration, is an a
lute *Promiſe*: All *that the Father giveth me*, ſhall
to me.

This Promiſe therefore is, as is ſaid, a Big-bellied romiſe, and hath in it ſelf all thoſe things to beſtow pon us, that the conditional calleth for at our hands. *hey* ſhall *come*! Shall they come? Yes, *They* ſhall *come*. ut how if they want thoſe Things, thoſe Graces, ower, and Heart, without which they cannot come? Vhy, Shall *come* anſwereth all this, and all things elſe hat may in this Matter be objected. And here I will ke the liberty to amplifie Things.

Object. 1. *But they are dead, dead in Treſpaſſes and ins, how ſhall they then come?*

Anſw. Why, *ſhall-come* can raiſe them from this eath. *The hour is coming, and now is, That the Dead all hear the Voice of the Son of God, and they that hear all live.* Thus therefore is this impediment by *ſhall-me* removed out of the way. They ſhall Heal, they all Live.

Object. 2. *But they are Satan's Captives; he takes em Captives at his Will, and he is ſtronger than they: ow then can they come?*

Anſw. Why, *ſhall-come* hath alſo provided an help this. Satan hath bound that Daughter of *Abraham* that ſhe could by no means lift up her ſelf; but t *ſhall-come* ſet her free both in Body and Soul. hriſt will have them turned from the Power of Sa-n to God. But what! Muſt it be, if they turn emſelves, or doe ſomewhat to merit of him to turn em? No, he will do it freely, of his own good will. las! Man whoſe Soul is poſſeſſed by the Devil! is rned whitherſoever that Governour liſteth, is ta-n captive by him, notwithſtanding its natural pow-s at his Will; but what will he doe? Will he hold n when *ſhall-come* puts forth it ſelf (will he then him) for coming to Jeſus Chriſt? No, that can-t be! his Power is but the Power of a fallen Angel, t *ſhall-come* is the Word of God; Therefore *ſhall-*

come muſt be fulfilled; *and the gates of Hell* ſhall *not prevail againſt him.*

There were ſeven Devils in *Mary Magdalen*, too many for her to get from under the Power of; but when the time was come, that *ſhall come* was to be fulfilled upon her, they gave place, flie from her, and ſhe comes (indeed) to *Jeſus Chriſt*; according as it is written, *All that the Father giveth me*, ſhall *come* to *me.*

The man that was poſſeſſed with a *Legion*, Mark 5. was too much by them captivated, for him by humane Force to come; yea, Had he had (to boot) all the men under Heaven to help him, had he that ſaid, He ſhall come, with-held his mighty Power: but when this Promiſe was to be fulfilled upon him, then he comes: nor could all their Power hinder his coming. It was alſo this *(ſhall-come)* that preſerved him from Death when by theſe Evil Spirits he was hurled hither and thither; and it was by the virtue of *(ſhall-come)* that at laſt he was ſet at liberty from them, and enabled indeed to come to *Chriſt.* All *that the Father giveth me ſhall come to me.*

Object. 3. *They* ſhall *(you ſay;) but how if they will not; and if ſo, then what can* ſhall-come *do?*

Anſw. True, there are ſome men ſay, *We are Lords we will come no more under thee*, Jer. 2. 31. But as God ſays in another caſe, (if they are concerned in *Shall come* to me) *They ſhall know thoſe Words ſhall ſtand mine or theirs*, Jer. 44. 28. Here then is the caſe, we muſt now ſee who will be the Lyar; he that ſaith, *I will not*, or he that ſaith, *He* ſhall *come to me.* You ſhall *come*, ſays God: I will not *come*, ſaith the Sinner. Now as ſure as he is concerned in this Shall *come*, God will make that man eat his own Words; for I will not is the unadviſed concluſion of a crazy-headed Sinner: but Shall *come*, was ſpoken by him that is of Power to perform

preform his Word. *Son, go work to day in my Vineyard,* ſaid the Father: But he anſwered, and ſaid, I will *not come.* What now? will he be able to ſtand to his Refuſal? will he purſue his deſperate denial? No, *he afterwards repented and went.* But how came he by that Repentance? Why, it was wrapped up for him in the abſolute *Promiſe*; and therefore notwithſtanding he ſaid, I will *not, he afterwards repented and went:* By this Parable *Jeſus Chriſt* ſets forth the Obſtinacy of the Sinners of the World, as touching their coming to him; they will not *come,* though threatned; yea, though life be offered them upon condition of coming.

But now, when *ſhall-come,* the Abſolute Promiſe of God, comes to be fulfilled upon them, then they come; becauſe by that Promiſe a Cure is provided againſt the Rebellion of their Will: *Thy People ſhall be willing in the day of thy Power,* Pſal. 110. 3. Thy People, What people? Why the People that the Father hath given thee. The Obſtinacy and Plague that is in the Will of that People, ſhall be taken away: And they ſhall be made willing, *ſhall-come* will make them willing to come to thee.

He that had ſeen *Paul* in the midſt of his Outrages againſt *Chriſt,* his Goſpel, and people, would hardly have thought that he would ever have been a Follower of *Jeſus Chriſt,* eſpecially ſince he went not againſt his Conſcience in his perſecuting of them. He thought verily that he ought to do what he did. But we may ſee what *(ſhall-come)* can do, when it comes to be fulfilled upon the Soul of a Rebellious Sinner, he was a choſen Veſſel, given by the Father to the Son; and now the time being come, that *(Shall-come)* was to take him in hand, behold he is over-maſtered, aſtoniſhed, and with trembling and reverence, in a moment becomes willing to be obedient to the Heavenly Call, *Acts* 9.

And were not they far gone (that you read of, *Acts* 2.) who had their Hands and Hearts in the Murther of the Son of God; and to ſhow their reſolvedneſs never to repent of that horrid Fact, ſaid, *His Blood be on us and our Children?* But muſt their Obſtinacy rule? Muſt they be bound to their own Ruine by the Rebellion of their ſtubborn Wills: No, not *Thoſe* of *Theſe* the Father gave to *Chriſt*; wherefore at the Times appointed, *ſhall-come* breaks in among them; the abſolute Promiſe takes them in Hand; and then they come indeed, crying out to *Peter* and the reſt of the Apoſtles, *Men and Brethren what ſhall we do?* No ſtubbornneſs of Mens Will can ſtand, when God hath abſolutely ſaid the contrary; *ſhall-come* can make them come as Doves to their Windows, that had afore reſolved never to come to him.

The Lord ſpake unto *Manaſſeth*, and to his People (by the Prophets) but would he hear? No, he would not: But ſhall *Manaſſeth* come off thus? No, he *ſhall not.* Therefore, he being alſo one of thoſe whom the Father had given to the Son, and ſo falling within the bounds and reach of *ſhall-come*; at laſt *ſhall-come* takes him in Hand, and then he comes indeed. He comes bowing and bending; he humbles himſelf greatly and made ſupplication to the Lord, and prayed unto him, and he was entreated of him, and had mercy upon him, 2 *Chron.* 3. 33.

The Thief upon the Croſs, at firſt, did rail with his fellow, upon *Jeſus Chriſt*; but he was one that the Father had given to him, and therefore, *ſhall-come* muſt handle him and his rebellious Will. And behold, ſo ſoon as he is dealt withal, by virtue of that Abſolute Promiſe how ſoon he buckleth, leaves his railing, falls to ſupplicating of the Son of God for Mercy; *Lord* ſaith he, *remember me when thou comeſt into thy Kingdom*, Matt. 27. 44. Luk. 23. 40, 41, 42.

Object.

Object. 4. *They* ſhall *come*, ſay you, *but how if they be blind, and ſee not the Way? for ſome are kept off from Chriſt, not only by the Obſtinacy of their Will, but by the blindneſs of their Mind: Now, if they be blind, how ſhall they come?*

Anſw. The Queſtion is not, Are they blind? but Are they within the reach and power of *ſhall-come?* if ſo, that *Chriſt* that ſaid, *They* ſhall come, will find them Eyes, or a Guide, or both, to bring them to himſelf. *Muſt, is for the King.* If they ſhall come, they ſhall come: No Impediment ſhall hinder.

The *Theſſalonians* darkneſs did not hinder them from being the Children of Light: *I am come*, ſaid Chriſt *that they that ſee not, might ſee.* And if he ſaith, *See ye blind that have Eyes*; Who ſhall hinder it? *Eph.* 5. 8. *Joh.* 9. 39. *Iſa.* 39. 18. *Chap.* 43. 8.

This Promiſe therefore is, as I ſaid, a Big-bellied Promiſe, having in the Bowels of it, all Things that ſhall occur to the compleat fulfilling of it ſelf, *They* ſhall *come.* But 'tis objected, that they are blind: Well, Shall come is ſtill the ſame, and continueth to ſay, *They ſhall come to me.* Therefore he ſaith again, *I will bring the blind by a way that they know not, I will lead them in paths that they know not. I will make Darkneſs Light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them,* Iſa. 42. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will, I will; and therefore, *they ſhall come to me.*

Object. 5. *But how if they have exceeded many in Sin, and ſo made themſelves far more abominable? They are the Ring-leading Sinners in the Country, the Town or Family.*

Anſw. What then? Shall that hinder the Execution of *ſhall-come?* It is not Tranſgreſſions, nor Sins,

nor all their Tranſgreſſion in all their Sins (if they by the Father are given to *Chriſt* to ſave them) that ſhall hinder this Promiſe, that it ſhould not be fulfilled upon them. *In thoſe days, and at that time, ſaith the Lord, the Iniquities of* Iſrael *ſhall be ſought for, and there ſhall be none; and the Sins of* Judah, *and they ſhall not be found*, Jer. 32. 30. Not that they had none (for they abounded in Traſgreſſion, 2 *Chr.* 33. 9. *Ezek.* 16. 48.) but God would pardon, cover, hide, and put them away, by virtue of his abſolute Promiſe, by which they are given to *Chriſt* to ſave them. *And I will cleanſe them from all their Iniquity, whereby they have ſinned againſt me; and I will pardon all their Iniquity, whereby they have tranſgreſſed againſt me. And it ſhall be to me for a Name of Joy, a Praiſe, and an Honour before all the Nations of the Earth, which ſhall hear of all the good I do unto them; and they ſhall fear and tremble for all the goodneſs and all the Proſperity that I procure in it*, Jer. 33. 8, 9.

Object. 6. *But how if they have not Faith and Repentance? how ſhall they come then?*

Anſw. Why, he that ſaith, They *ſhall-come*, ſhall he not make it good? If they ſhall come, they ſhall come; and he that hath ſaid, they ſhall come, if Faith and Repentance be the way to come, as indeed they are, then Faith and Repentance ſhall be given to them; for *ſhall-come* muſt be fulfilled on them.

Firſt, Faith ſhall be given them: *I will alſo leave in the midſt of thee an afflicted and poor People, and they ſhall truſt in the Name of the Lord. There ſhall be a Root of* Jeſſe, *and he* ſhall riſe to reign *over the Gentiles; and in him ſhall the Gentiles truſt*, Zeph. 3. 12. Rom. 15. 12.

Secondly, They ſhall have Repentance: He is exalted to give Repentance; *They ſhall come weeping, and ſeeking the Lord their God*: And again, *with weeping*

and

and ſupplication will I lead them, Acts 5. 30, 31. Jer. 31. 9.

I told you before, that an abſolute Promiſe hath all conditional ones in the Belly of it, and alſo proviſion to anſwer all thoſe Qualifications that they propound to him that ſeeketh for their Benefit: And it muſt be ſo; for if *ſhall-come* be an abſolute Promiſe, as indeed it is, then it muſt be fulfilled upon every of thoſe concerned therein. I ſay, it muſt be fulfilled, if God can by Grace, and his abſolute Will, fulfil it. Beſides, ſince coming and believing is all one, (according to *Joh.* 6. 35.) *He that cometh to me* ſhall *never hunger, and he that believeth in me* ſhall *never thirſt.*

Then, when he ſaith, they *ſhall come*, 'tis as much as to ſay, they *ſhall believe*, and conſequently Repent to the ſaving of the Soul. So then the preſent want of Faith and Repentance, cannot make the Promiſe of God of none effect; becauſe that this Promiſe hath in it to give, what others call for and expect. I will give them an Heart, I will give them my Spirit, I will give them Repentance, I will give them Faith. *Mark* theſe Words! *If any Man be in Chriſt, he is a new Creature.* But how came he to be a *New Creature*, ſince none can create but God? Why, God indeed doth make them *New Creatures. Behold*, ſaith he, *I make all Things new.* And hence it follows, even after he had ſaid, they are *New Creatures*; *And all Things are of God*: that is, all theſe new Creatures ſtandeth in the ſeveral Operations, and ſpecial Workings of the Spirit of Grace, who is God, 2 *Cor.* 5. 17, 18.

Object. 7. *But how ſhall they eſcape all thoſe dangerous and damnable Opinions, that like Rocks and Quick-ſands are in the way in which they are going?*

Anſw. Indeed, this Age is an Age of Errours, if ever there was an Age of Errours in the World; but yet the Gift of the Father, laid claim to by the Son

in the Text, muſt needs eſcape them, and in conclu-ſion come to him. There are a Company of *Shall-comes* in the Bible that doth ſecure them. Not but that they may be aſſaulted by them; yea, and alſo for the time, intangled and detained by them from the Biſhop of their Souls; but theſe *Shall-comes* will break thoſe chains and fetters, that thoſe given to *Chriſt* are intangled in, and they *ſhall come*, becauſe he hath ſaid they ſhall come to him.

Indeed, Errours are like that Whore, of whom you read in the *Proverbs*, that ſitteth in her Seat in the High Places of the City, *To call Paſſengers who go right on their way*, (Prov. 9. 13, 14, 15, 16.) But the Perſons, as I ſaid, that by the Father are given to the Son to ſave them, are fit one time or other, ſecured by *ſhall come to me.*

And therefore, of ſuch it is ſaid, God will guide them with his Eye, with his Counſel, by his Spirit, and that in the way of Peace, by the Springs of Water, and into all Truth, *Pſal.* 32. 8. *Pſal.* 73. 24. *Joh.* 16. 13. *Luk.* 1. 79. *Iſa.* 47. 10. So then, he that hath ſuch a Guide (and all that the Father giveth to *Chriſt*, ſhall have it) he ſhall eſcape thoſe dangers, he ſhall not err in the way; yea, though he be a Fool, he ſhall not err therein, (*Iſa.* 35.) for of every ſuch an one it is ſaid, *Thine Ears* ſhall *hear a Word behind thee*, ſaying, *This is the way, walk in it, when ye turn to the Right Hand, and when ye turn to the Left*, Iſa. 30. 21.

There were Thieves and Robbers before *Chriſt's* coming, as there are alſo now, But ſaith he, *The* Sheep *did not hear them.*

And why did they not hear them, but becauſe they were under the power of *ſhall-come*; that abſolute Promiſe, that had that Grace in it ſelf to beſtow upon them, as could make them able rightly to diſtin-

guiſh

guiſh of Voices, *My Sheep hear my Voice*, But how came they to hear it? Why, to them it is given to know and to hear, and that diſtinguiſhingly, *Joh.* 10. 8, 16. *Chap.* 5. 25. *Eph.* 5. 14.

Further, The very plain Sentence of the Text makes proviſion againſt all theſe things; for, ſaith it, *All that the Father giveth me*, ſhall *come to me*; that is, ſhall not be ſtopped, or be allured to take up any where ſhort of *Me*, nor ſhall they turn aſide, to abide with any beſides *Me*.

Shall come (to Me.)

To me!] By theſe Words there is further inſinuated (though not expreſſed) a double cauſe of their coming to him.

Firſt, There is in *Chriſt* a fulneſs of All-ſufficiency of that, even of all that which is needful to make us happy.

Secondly, Thoſe that indeed come to him, do therefore come to him, that they may receive in at his Hand.

For the firſt of theſe, *There is in Chriſt a fulneſs of All-ſufficiency of all that, even of all that which is needful to make us happy.* Hence it is ſaid, *For it pleaſed the Father, that in him ſhould all fulneſs dwell.* And again, *Of his fulneſs, all we have received and Grace for Grace*, Col. 1. 19. Joh. 1. 16. It is alſo ſaid of him, that his Riches is unſearchable, *The unſearchable Riches of Chriſt*, Epheſ. 3. 8. Hear what he ſaith of himſelf, *Riches and Honour are with* Me, *even durable Riches and Righteouſneſs: My Fruit is better than Gold, yea, than fine Gold, and* My *Revenue than choice Silver: I lead in the way of Righteouſneſs, in the midſt of the Paths of Judgment, that I may cauſe them that love* Me *to inherit Subſtance. And I will fill their Treaſures*, Prov. 18. 19, 20, 21.

This in general. But more particularly;

First, There is that Light in Chriſt, that is ſufficient to lead them out of, and from all that Darkneſs, in the midſt of which all others, but them that come to him, ſtumble, and fall, and periſh: *I am the Light of the World*, ſaith he; *he that followeth Me, ſhall not abide in Darkneſs, but ſhall have the Light of Life*, John 8. 12. Man by Nature is in Darkneſs, and walketh in Darkneſs, and knows not whither he goes, for Darkneſs hath blinded his Eyes; neither can any Thing but *Jeſus Chriſt* lead Men out of this Darkneſs; Natural Conſcience cannot do it; the Ten Commandments though in the Hearts of Men, cannot do it: This Prerogative belongs only to *Jeſus Chriſt*.

Secondly, There is Life in *Chriſt*, that is to be found no where elſe, *Joh.* 5. 40. Life as a Principle in the Soul, by which it ſhall be acted and enabled to do that which through him is pleaſing to God. *He that believeth in*, or *cometh to Me*, ſaith he, as the Scriptures have ſaid, *Out of his Belly ſhall flow Rivers of living Water*, Joh. 7. 38. Without this Life a Man is dead, whether he be bad, or whether he be good; that is, good in his own, and other Mens eſteem. There is no true and eternal Life, but what is in the *Me* that ſpeaketh in the Text.

There is alſo Life, for thoſe that come to him, to be had by Faith in his Fleſh and Blood. *He that Eateth Me, ſhall live by Me*, Joh. 6. 57.

And this is a Life againſt that Death that comes by the Guilt of Sin, and the Courſe of the Law, under which all Men are, and for ever muſt be, unleſs they eat *Me*, that ſpeaks in the Text. *Whoſo findeth Me*, ſaith he, *findeth Life*; Deliverance from the Everlaſting Death and Deſtruction, that without *Me* he ſhall be devoured by, *Prov.* 8.

Nothing is more deſirable than Life, to him that hath

hath in himself the Sentence of Condemnation; and here only is Life to be found. *This Life*, to wit, Eternal Life, *this Life is in his Son*; that is, in him that with in the Text, *All that the Father hath given* Me, *shall come to* Me, 1 John 5. 10.

Thirdly, The Person speaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, because of the Glory of his Righteousness, by, and in which he presenteth them amable and spotless in his sight; neither is there any way besides him, so to come to the Father; *I am the Way*, says he, *the Truth and the Life*; *no Man cometh to the Father, but by* Me, *John* 14. 6. All other ways to God are dead and damnable, the destroying *Cherubims* stand with flaming Swords, turning every way to keep all others from his presence, (*Gen.* 3. 24.) I say, all others but them that come by him.

I am the Door, *by* Me, saith he, *if any Man enter in, he shall be saved*, John 10. 1, 2.

The Person speaking in the Text is *He*, and only he, that can give stable and everlasting Peace, therefore, saith he, *My Peace I give unto you*. *My* Peace, which is a Peace with God, Peace of Conscience, and that of an everlasting duration. *My* Peace, Peace that cannot be matched, *not as the World giveth, give I unto you*; for the World's Peace is but carnal, and transitory; but mine is Divine and Eternal. Hence it is called the Peace of God, that passeth all Understand-

Fourthly, The Person speaking in the Text, hath enough of all Things truely spiritually good, to satisfie the desire of every longing Soul. *And Jesus stood, and cried, saying, If any Man Thirst, let him come to Me and Drink.* And to him that is athirst, *I will give of the Fountain of the Water of Life freely*, John 7. 37. Rev. 21. 6.

Fifthly,

Fifthly, With the Perſon ſpeaking in the Text, is power to perfect and defend, and deliver thoſe that come to him for ſafeguard, *All Power*, ſaith he, *in Heaven and Earth are given unto me*, Mat. 28. 18.

Thus might I multiply Inſtances in this nature in abundance. But,

Secondly, They that in Truth do come to him, do therefore come to him, that they may receive it at his hand. They come for Light, they come for Life, the come for Reconciliation with God; they alſo come for Peace, they come that their Souls may be ſatisfied with ſpiritual Good, and that they may be protected by him againſt all Spiritual and Eternal Damnation; and he alone is able to give them all this, to the filling of their Joy to the full, as they alſo find when come to him.

This is evident,

Firſt, From the plain Declaration of thoſe that already are come to him. *Being Juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs with boldneſs into this Grace, wherein we ſtand, and rejoyce in hope of the Glory of God*, Rom. 5.

Secondly, 'Tis evident alſo, in that while they keep their Eyes upon him, they never deſire to change him for another, or to add to themſelves ſome other thing, together with him to make up their Spiritual Joy. *God forbid*, ſaid *Paul*, *that I ſhould Glory, ſave in the Croſs of our Lord Jeſus Chriſt.* Yea, and I account all things but loſs for the excellency of the Knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things; and do count them but Dung, that I may win Chriſt, and be found in him: Not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith, *Phil.* 3. 7, 8, 9.

Thirdly

Thirdly, 'Tis evident alſo by their earneſt deſires, that others might be made partakers of their Bleſſedneſs. Brethren, ſaid *Paul*, *My hearts deſire and prayer to God for* Iſrael, *is*, *That they might be ſaved*; that is, *that way that he expected to be ſaved himſelf*: As he ſaith alſo to the *Galatians*, *Brethren*, ſaith he, *I beſeech you, be as I am, for I am as ye are*; that is, *I am a Sinner as ye are*. Now I beſeech you ſeek for Life, as I am ſeeking of it: As who ſhould ſay, *For there is a ſufficiency in the Lord Jeſus both for me and you.*

Fourthly, 'Tis evident alſo, by the Triumph that ſuch Men make over all their Enemies, both Bodily and Ghoſtly: *Now thanks be to God*, ſaid *Paul*, *who cauſeth us always to Triumph in Jeſus Chriſt.* And who ſhall ſeparate us from the Love of Chriſt our Lord? And again, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt*, 2 Cor. 2. 14. Rom. 8. 35. 1 Cor. 15. 5, 56.

Fifthly, 'Tis evident alſo, for that they are made by the Glory of that which they have found in him, to ſuffer and endure what the Devil and Hell it ſelf hath or could invent, as a means to ſeparate them from him. Again, *Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword, (as it is written, For thy ſake we are all killed all the day long, we are accounted as Sheep for the ſlaughter.) Nay, in all theſe things we are more than Conquerors, through him that loved us: For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature ſhall be*

able

able to ſeparate us from the Love of God which is in Chriſt Jeſus, Rom. 8.

Shall come (*to Me*) O the Heart-attracting Glory that is in *Jeſus Chriſt*, (when he is diſcovered) to draw thoſe to him that are given to him of the Father. Therefore thoſe that came of Old rendred this, as the cauſe of their coming to him. *And we behold the Glory, as of the only begotten of the Father*, Joh. 1. 14. And the reaſon why others come not, but periſh in their Sins, is for want of a ſight of his Glory. *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the Minds of them that believe not, leſt the Glorious Light of the Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, 2 Cor. 4.

There is therefore Heart-pulſing Glory in *Jeſus Chriſt*, which when diſcovered, draws the Men to him; wherefore, by *ſhall come to* Me, *Chriſt* may mean, when his Glory is diſcovered then they *muſt come*, then they *ſhall come to* Me, Therefore as the true Comers come with Weeping and Relenting, as being ſenſible of their own Vileneſs; ſo again, it is ſaid, *That the Ranſomed of the Lord ſhall return, and come to Zion, with Singing and everlaſting Joy upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flie away:* That is, at the Sight of the Glory of that Grace, that ſhews it ſelf to them now, in the Face of our Lord *Jeſus Chriſt*, and in the hopes that they now have, of being with him in the Heavenly Tabernacles. Therefore it ſaith again, *With Gladneſs and Rejoycing ſhall they be brought; they ſhall enter into the King's Palace*, Iſa. 35. 10. *ch.* 51. 11. Pſal. 45. 15.

There is therefore Heart-attracting Glory in the Lord *Jeſus Chriſt*; which, when diſcovered, ſubjects the Heart to the Word, and makes us come to him.

'Tis

'Tis ſaid of *Abraham*, *That when he dwelt in* Mesopotamia, *the God of Glory appeared unto him*, (Acts 7. 2) *ſaying*, *Get thee out of thy Country*. And what then? Why, away he went from his Houſe and Friends, and all the World could not ſtay him. *Now*, the Pſalmiſt ſays, *Who is the King of Glory?* He anſwers, The Lord, mighty in Battle: And who was that, but he that ſpoiled Principalities and Powers, when he did hang upon the Tree, triumphing over them thereon? And who was that, but *Jeſus Chriſt*, then the Perſon ſpeaking in the Text? Therefore he ſaid of *Abraham*, *He ſaw his day*, *Yea*, ſaith he to the Jews, *your Father* Abraham *rejoyced to ſee my day*, *and he ſaw it*, *and was glad*, Pſal. 24. 8. Col. 2. 14, 15. Rom. 1. 1. Joh. 8. 56.

Indeed, The carnal Man ſays (at laſt) in his Heart, *Iſa.* 53. 1, 2, 3. *There is no Form or Comlineſs in Chriſt*, and when we ſhall ſee him, *There is no Beauty that we ſhould deſire him*; bnt he lies: This he ſpeaks, having never ſeen him. But they that ſtand in his Houſe, and look upon him through the Glaſs of his Word, by the help of his Holy Spirit, they will tell you other Things. *But we*, ſay they, *all with open Face*, *beholding*, *as in a Glaſs the Glory of the Lord*, *are changed into the ſame Image*, *from Glory to Glory*, 2 Cor. 3. 17, 18. They ſee Glory in his Perſon, Glory in his Underſtanding, Glory in the Merit of his Blood, and Glory in the Prefection of his Righteouſneſs; Oh, Heart-affecting, Heart-ſweetning, and Heart-changing Glory!

Indeed, his Glory is veiled, and cannot be ſeen, but as diſcovered by the Father (*Mat.* 11. 27.) It is veiled with Fleſh, with Meanneſs of Deſcent from the Fleſh, and with that Ignominy and Shame that attended him in the Fleſh; but they that can, in God's Light, ſee through theſe Things, they ſhall ſee Glory

in

in him; yea, ſuch Glory as will draw and pull the Hearts unto him.

Moſes was the adopted Son of *Pharoah*'s Daughter; and for ought I know, had been King at laſt had he now conformed to the preſent Vanities that was there at Court, but he could not, he would not do it: Why? What was the Matter? Why? He ſaw more in the *Worſt* of Chriſt (bear with the Expreſſion) than he ſaw in the *Beſt* of all the Treaſures of the Land of *Eygpt*. *He refuſed to be called the Son of* Pharoah's *Daughter; chuſing rather to ſuffer affliction with the People of God, than to enjoy the Pleaſurs of Sin for a Seaſon: Eſteeming the reproach of Chriſt, greater Riches than the Treaſures in* Egypt; *for he had reſpect to the Recompence of Reward. He forſook* Eygpt, *not fearing the Wrath of the King: But what emboldned him thus to do?* Why, he endured; for he had a ſight of the Perſon ſpeaking in the Text: *He endured as ſeeing him who is inviſible.* But I ſay? Would a ſight of Jeſus have thus taken away *Moſes*'s Heart from a Crown, and a Kingdom, *&c.* had he not by that ſight ſeen more in *Him*, than was to be ſeen in *Them*? Heb. 11. 24, 25, 26.

Therefore, when he ſaith, *ſhall come to me*, he means, they ſhall have a Diſcovery of the Glory of the Grace that is in him; and the Beauty and Glory of that is of ſuch Vertue, that it conſtraineth, and forceth with a bleſſed Violence, the Hearts of thoſe are given to him.

Moſes, of whom we ſpake before, was *no Child* when he was thus taken with the beauteous Glory of this Lord: He was *Forty Years Old*, and ſo conſequently was able, being a Man of that Wiſdom and Opportunity as he was, to make the beſt Judgment of the Things, and of the Goodneſs of them that were before him in the Land of *Eygpt*. But he, even

was, that ſet that low eſteem upon the Glory of
gpt, as to count it not worth the medling with,
hen he had a ſight of this Lord Jeſus Chriſt. This
cked World thinks, that the Fancies of a Heaven
d a Happineſs hereafter, may ſerve well enough to
ke the Heart of ſuch, as either have not the Worlds
od Things to delight in; or that are Fools, and
ow not how to delight themſelves therein: But let
em know again, that we have had Men of all Ranks
d Qualities, that have been taken with the Glory
our Lord Jeſus, and have left all to follow him:
, *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*,
oſes, *Samuel*, *David*, *Solomon*; and who not, that
d either Wit, or Grace, to favour heavenly Things?
deed, none can ſtand off from Him, nor any longer
t againſt Him, to whom he reveals the Glory of his
ace.

And him that cometh to me (I will in no wiſe caſt out.)
By theſe Words our Lord Jeſus doth ſet forth (yet
re amply) the great Goodneſs of his Nature to-
rd the coming Sinner. Before he ſaid, They *ſhall-*
e; and he declareth, *That with Heart and Affecti-*
he will receive them. But by the Way, let me
ak one Word or two, to the ſeeming Conditionali-
of this Promiſe, with which now I have to do.
d him that cometh to me, I will in no wiſe caſt out.
here it is evident, (may ſome ſay) that Chriſt's Re-
ving us to Mercy, depends upon our Coming,
ſo our Salvation by Chriſt is conditional: If we
ne we ſhall be received; if not, we ſhall not: For
t is fully intimated by the Words. The Promiſe
Reception is only to him that cometh: *And him*
cometh. I anſwer, that the Coming in theſe
rds mentioned, as a Condition of being Received
Life, is that which is promiſed, yea, concluded
be Effected in us by the Promiſe going before.

In

In thoſe latter Words, coming to Chriſt, is implicite required of us; and in the Words before, that Gr that can make us come, is poſitively Promiſed to *All that the Father giveth me, ſhall come to me, and that cometh to me, I will in no wiſe caſt out them* We come to Chriſt, becauſe it is ſaid, *We ſhall co* becauſe it is given to us *to come:* So that the Condi on, which is expreſſed by Chriſt in theſe latter Wor is abſolutely promiſed in the Words before. And deed, the coming here intended, is nothing elſe the effect of *ſhall come to me. They ſhall come, and I not caſt them out.*

(And him that cometh)

He ſaith not, and him that *is come*, but him t cometh.

To ſpeak to theſe Words;

1. In General.
2. More particularly.

In general: They ſuggeſt unto us theſe F Things;

Firſt, That *Jeſus Chriſt* doth build upon it; t ſince the Father *gave* his People to him, they ſhall enabled to come unto him. *And him that come* As who ſhould ſay, I know that ſince they are *gi to me*, they ſhall be enabled to *come unto me.* ſaith not, If *they come*, or *I ſuppoſe* they will *co* but, *and him that cometh.* By theſe Words the fore he ſhews us, that he addreſſeth himſelf to Receiving of them whom the Father gave to to ſave them: I ſay, he addreſſeth himſelf, or pareth himſelf to receive them: By which, as I he concludeth or buildeth upon it, that they ſhall deed *come* to him. He looketh that the Father ſh bring them into his Boſom, and ſo ſtands ready embrace them.

Secon

econdly, Chriſt alſo ſuggeſteth by theſe Words, he very well knoweth who are *given* to him: by their *coming* to him, but by their being gi- to him. *All that the Father giveth me, ſhall to me: And him that cometh*, &c. This *Him* he weth to be one of them that the Father hath n him; and therefore he receiveth him, even uſe the Father hath *given* him to him, *John* 10. *now my Sheep*, ſaith he: Not only thoſe that al- y have knowledge of him; but thoſe too, that are ignorant of him. *Other Sheep have I*, ſaid he, *h are not of this Fold*: Not of the *Jewiſh Church*; thoſe that lie in their Sins, even the rude and barous *Gentiles*. Therefore, when *Paul* was id to ſtay at *Corinth*, from a ſuppoſition, that ſome chief might befal him there: *Be not afraid*, (ſaid Lord *Jeſus* to him) *but ſpeak, and hold not thy e, for I have much People in this City*, Joh. 10. 16. s 18. 9, 10. The People that the Lord here ſpeaks were not at this time accounted his, by reaſon of ork of Converſion that already had paſſed upon n, but by virtue of the Gift of the Father, for he *given* them unto him: Therefore was *Paul* to ſtay e, to ſpeak the Word of the Lord to them, that his ſpeaking, the Holy Ghoſt might effectually k over their Souls; to the cauſing them to come im; who was alſo ready with Heart and Soul to ive them.

birdly, Chriſt by theſe Words alſo ſuggeſteth; t no more *come* unto him than indeed are *given* of the Father: For the Him in this place, is one he *All*, that by Chriſt was mentioned before, *All the Father giveth me, ſhall come to me*; and eve- *him*, of that *All*, *I will in no wiſe caſt out*. This Apoſtle inſinuateth, where he ſaith, *He gave ſome les, and ſome Prophets, and ſome Evangeliſts,*

and

and ſome Paſtors and Teachers; for the perfecting the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt: Till we all come in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the fulneſs of Chriſt, Epheſ. 4. 11, 12, 13.

Mark, as in the Text, ſo here he ſpeaketh of *Until we All come. We All*! All who? Doubtleſs *All that the Father giveth to Chriſt.* This is further inſinuated, becauſe he calleth this *All*, The Body of Chriſt; the Meaſure of the Stature of the fulneſs of Chriſt: By which he means, the Univerſal Number given, to wit, The true Elect Church which is ſaid to be his Body and Fulneſs, *Epheſ.* 1. 23.

Fourthly, *Chriſt Jeſus* by theſe Words farther ſuggeſteth, that he is well content with this Gift of the Father to him. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* I will heartily, willingly, and with great conſent of Mind receive him.

They ſhew us alſo, That *Chriſt*'s Love in Receiving is as large as his Father's Love in giving, and no larger. Hence he thanks him for his Gift; and alſo thanks him for hiding of him, and his Things from the Wiſe and the Wicked; *Mat.* 11. 25. *Luke* 10. 21.

But *Secondly*, and more particularly, *And (him that cometh. And (him!)* This Word *Him*; by which Chriſt looketh back to the Gift of the Father, not only to the Lump and Whole of the Gift; but to every *Him* of that Lump. As who ſhould ſay, I will not only accept of the Gift of my Father in the General, but have a ſpecial Regard to every of them in particular; and will ſecure not only ſome, or the greateſt Part, but every *Him*, every Duſt: Not any one of all ſhall be loſt, or left behind. And in

his he conſenteth to his Father's Will; which is, t of All that he hath given him, he ſhould loſe hing, *John* 6. 39.

nd him) Chriſt Jeſus alſo, by his thus deviding Gift of his Father into *Hims*, and by his ſpeak- of them in the *Singular Number*, ſhews, what rticular Work ſhall be wrought in each one, at Time appointed of the Father. *And it ſhall come ſs in that Day*, ſaith the Prophet, *that the Lord beat off from the Channel of the River, to the am of* Eygpt; *and ye ſhall be gathered one by one, Children of* Iſrael. Here are the *Hims* one by to be gathered to him by the Father, *Iſa.* 27.

e ſhows alſo hereby, that no Lineage, Kindred, Relation, can at all be profited by any Outward Carnal Union, with the Perſon that the Father given to Chriſt. 'Tis only *him*, the given *him*, *coming him*, that he intends abſolutely to ſecure. make a great adoe with the Children of Belie- ; and Oh the Children of Believers: But if the d of the Believer is not the *him* concerned, in abſolute Promiſe, it is not theſe Mens great Cry; yet what the Parent or Child can do, that can in- t him in this Promiſe of the Lord Chriſt; this ab- e Promiſe.

nd him.) There are divers ſorts of Perſons, the Father hath given to Jeſus Chriſt; they are all of one Rank, of one Quality. Some are , ſome Low; ſome are Wiſe, ſome Fools; ſome more civil, and complying with the Law; ſome profhane, and averſe to him and his Goſpel. , ſince thoſe that are given to him, are in ſome ſo diverſe; and again, ſince he yet ſaith, *And that cometh*, &c. He by that doth give us to un- and, that he is not, as Men, for Picking and Chuſing

Chuſing to take a Beſt, and leave a Worſt, but h
for *him* that the Father hath given him, and that
meth to him. *He will not alter nor change it*; *a G
for a Bad, or a Bad for a Good*, (Lev. 27. 9, 10.)
will take him as he is, and will ſave his Soul.

There is many a ſad Wretch given by the Fathe
Jeſus Chriſt; but not one of them all is deſpiſed,
ſlighted by him.

It is ſaid of thoſe that the Father hath given
Chriſt, that they have done worſe than the Heath
that they were Murtherers, Thieves, Drunkards,
clean Perſons, and what not? But he has recei
them, waſhed them, and ſaved them. A fit E
blem of this ſort, is that wretched Inſtance men
ned in the Sixteenth of *Ezekiel*, that was caſt out
a ſtinking Condition, to the loathing of its Perſo
the day that it was born; A Creature in ſuch
wretched Condition, that no Eye pitied, to do
of the things there mentioned unto it, or to have co
paſſion upon it: No Eye, but his that ſpeaketh
the Text.

And him) Let him be as Red as Blood, let him
as Red as Crimſon: Some Men are Blood-red Sinn
Crimſon Sinners, Sinners of a double Dye; dipt
dipt again, before they come to *Jeſus Chriſt*.
thou that readeſt theſe Lines ſuch a one? Speak
Man; Art thou ſuch a one? and art thou now co
ing to *Jeſus Chriſt* for the Mercy of Juſtification,
thou mighteſt be made white in his Blood, and be
vered with his Righteouſneſs? Fear not; for as
as this thy coming betokeneth, that thou art of
number of them that the Father hath given to Ch
for he will in no wiſe caſt thee out. *Come now,*
Chriſt, *and let us reaſon together*; *though your Sins
Scarlet, they ſhall be as white as Snow*; *though they
Red as Crimſon, they ſhall be as Wool*, Iſa. 1. 18.

And him) There was many a ſtrange *him* came to *ſus Chriſt*, in the days of his Fleſh; but he received m all, without turning any away. *Speaking unto n of the Kingdom of God, and healing ſuch as had d of healiug*, Luk. 9. 11. *ch.* 4. 40. Theſe words, and , are therefore Words to be wondered at: That not of them, who by virtue of the Father's Gift, and wing, are coming to *Jeſus Chriſt*: I ſay, that not of them, whatever they have been, whatever y have done, ſhould be rejected, or ſet by, but ad- ted to a ſhare in his ſaving Grace. 'Tis ſaid in *Luke*, t the People *wondered at the Gracious Words that eeded out of his Mouth*, Luke 4. 22. Now this is of his Gracious Words; theſe Words are like ps of Honey, as it is ſaid, *Prov.* 16. 24. *Pleaſant rds are as an Honey-comb, ſweet to the Soul, and lth to the Bones.* Theſe are Gracious Words indeed, n as full as a faithful and a merciful High-Prieſt ld ſpeak them. *Luther* ſaith, *When Chriſt ſpeaketh, ath a Mouth as wide as Heaven and Earth*: That o ſpeak fully to the encouragement of every ſinful that is coming to *Jeſus Chriſt*. And that this rd is certain, hear how himſelf confirms it: *Hea- and Earth*, ſaith he, *ſhall paſs away; but my Word not paſs away*, Iſa. 63. 1. Mat. 24. 35.

t is alſo confirmed by the Teſtimony of the four ngeliſts, who gave faithful relation of his loving ption of all ſorts of Coming-Sinners, whether they e Publicans, Harlots, Thieves, poſſeſſed of Devils, ams, and what not? *Luk.* 19. 1, 2, 3, 4, 5, 6, 7, 8. 21. 21. *Luk.* 15. & *chap.* 23. 41, 42. *Mark* 19. 9. 5. 1, 2, 3, to 9.

This then ſhows us,

. The greatneſs of the Merits of Chriſt.

condly, The willingneſs of his Heart to impute them ſe to the great, if coming Sinners.

First,

First, This ſhews us the greatneſs of the Merit Chriſt; for it muſt not be ſuppoſed, that his W are bigger than his Worthineſs. He is ſtrong to cute his Word; He can Do, as well as Speak. *He do exceeding abundantly more than we ask or think*, e to the uttermoſt, and out-ſide of his Word, (*Epheſ* 20.)

Now then, ſince he concludeth any coming-*H* it muſt be concluded, that he can ſave to the utterm Sin, any coming-*Him*

Do you think, I ſay, that the Lord Jeſus did think before he ſpeak? He ſpeaks all in Righteo neſs, and therefore by his Word we are to Judge h mighty he is to ſave, *Iſa.* 63. 1.

He ſpeaketh in Righteouſneſs, in very Faithfuln when he began to build this Bleſſed Goſpel-Fabri the Text, it was for that, he had firſt ſate down, counted the Coſt; and for that he knew he was to finiſh it! What, Lord, *Any him! Any him* cometh to thee! This is a Chriſt *worth* looking a this is a Chriſt *worth coming* to.

This then ſhould learn us diligently to conſider natural Force of every Word of God; and to ju of Chriſt's Ability to ſave, not by our Sins, or by ſhallow apprehenſions of his Grace; but by his W which is the true Meaſure of Grace.

And if we do not judge thus, we ſhall diſhon his Grace, loſe the benefit of his Word, and ne leſly fright our ſelves into many Diſcouragemen through coming to Jeſus Chriſt. *Him*, *Any him* t cometh, hath ſufficient from this Word of *Chriſt*, feed himſelf with hopes of Salvation. As thou therefore coming, O thou coming Sinner, judge whether Chriſt can ſave thee, by the true ſence Words: Judge coming Sinner, of the efficacy Blood, of the perfection of his Righteouſneſs,

the prevalency of his Interceſſion by his Word. *And him*, ſaith he, *that cometh to me, I will in no wiſe caſt out. In no wiſe*, that is, for no Sin: Judge therefore by his Word, how able he is to ſave thee: It is ſaid of God's Sayings to the Children of *Iſrael*, *There failed not ought of any good Thing which the Lord had ſpoken to the Houſe of* Iſrael; *all came to paſs.* And again, *Not One Thing hath failed of all the good Things which the Lord your God ſpake concerning you, all are come to paſs unto you; and not One Thing hath failed thereof*, Joſh. 21. 45. Chap. 23. 14.

Coming Sinner, what Promiſe thou findeſt in the Word of Chriſt, ſtrain it whether thou canſt, ſo thou doſt not corrupt it, and his Blood and Merits will anſwer all, what the Word ſaith, or any true Conſequence that is drawn therefrom, that we may boldly venture upon: As here in the Text, he ſaith, *Any Him that cometh*, indefinitely; without the leaſt Intimation of the Rejection of any, though never ſo great, if he be a coming Sinner. Take it then for granted that thou, whoever thou art, if coming, are intended in theſe Words; neither ſhall it injure Chriſt at all, if, as *Benhadad*'s Servants ſerved *Ahab*, thou ſhalt catch him at his Word. *Now*, ſaith the Text, *the Men did diligently obſerve whether any Thing would come from him*, to wit, any Word of Grace; *And did haſtily catch it.* And it happened that *Ahab* had called *Benhadad* his Brother. The Man replyed therefore, *Thy Brother Benhadad!* catching him at his Word, 1 *Kings* 20. *ver.* 33. Sinner, coming Sinner, ſerve Jeſus Chriſt thus, and he will take it kindly at thy Hands. When he in his Argument called the *Canaanitiſh* Woman *Dog*, ſhe catcht him at it, and ſaid, *Truth, Lord, yet the Dogs eat of the Crumbs that fall from their Maſters Table.* I ſay, ſhe catcht him thus in his Words, and he took it kindly, ſaying, *O Woman, great is thy Faith;*

be it unto thee even as thou wilt, Mat. 15. 16. Catch him, coming Sinner, catch him in his Words, ſurely he will take it kindly, and will not be offended at thee.

Secondly, The other Thing that I told you is ſhewed from theſe Words, is this: *The willingneſs of Chriſt's Heart, to impute his Mercies for Life, to the great, if coming Sinner. And him that cometh to me, I will in no wiſe caſt out.*

The awakened coming Sinner doth not ſo eaſily queſtion the Power of Chriſt, as his Willingneſs to ſave him: *Lord, if thou wilt, thou canſt*, ſaid one, *Mark* 1. 40. He did not put the *If* upon his Power, but upon his Will: He concluded he could, but he was not as fully of perſuaſion that he would. But we have the ſame ground to believe he will, as we have to believe he can; and indeed, ground for both, is the Word of God. If he was not willing, Why did he promiſe? Why did he ſay, he would receive the coming Sinner? Coming Sinner, take notice of this, we uſe to plead Practices with Men, and why not with God likewiſe? I am ſure we have no more Ground for one than the other; for we have to plead the Promiſe of a faithful God. *Jacob* took him there: *Thou ſaidſt*, ſaid he, *I will ſurely do thee good*, Gen. 32. 12. For, from this Promiſe he concluded, that it followed in reaſon, *He muſt be willing.*

The Text alſo gives ſome Ground for us to draw the ſame Concluſion. *And him that cometh to me, I will in no wiſe caſt out.* Here is his Willingneſs aſſerted, as well as his Power ſuggeſted. It is worth your Obſervation, that *Abraham*'s Faith conſider'd rather God's Power, than his Willingneſs; that is, he drew his Concluſion, *I ſhall have a Child*, from the Power that was in God to fulfil the Promiſe to him: For he

concluded he was willing to give him one, else he would not have promised one. *He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God; being fully persuaded that what he had promised he was able to perform,* Rom. 4. 20, 21. But was not his Faith exercised or tried, about his Willingness too? No, there was no shew of reason for that, because he had promised it: Indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a Son was demonstrated in his promising him a Son. These Words therefore are sufficient ground to encourage any coming Sinner, that Christ is willing to his Power to receive him; and since he hath Power also to do what he will, there is no Ground at all left to the coming Sinner, any more to doubt; but to come in full hope of Acceptance, and of being received unto Grace and Mercy. *And him that (cometh.)* He saith not, And him that is *come*; but, And him that cometh; that is, and him whose Heart begins to move after me, who is leaving all for my sake; *him*, who is looking out, who is on his Journey to me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that is come to him, has attained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A Man that is come to Christ, hath the Advantage of him that is but coming to him; and that in Seven things.

First, He that is come to Christ, is nearer to him than he that is but coming to him: For he that is but coming to him, is yet, in some Sence, at a distance from him; as it is said of the coming Prodigal, *And while he was yet a great Way off*, Luke 15. Now, he that is nearer to him, hath the best Sight of him; and

ſo is able to make the beſt Judgment of his wonderful Grace and Beauty, as God ſaith, *Let them come near, then let them ſpeak.* And as the Apoſtle *John* ſaith, *And we have ſeen, and do teſtifie, That God ſent his Son to be the Saviour of the World,* Iſa. 41. 1. 1. John 4. 14. He that is not yet come, though he is *coming*, is not fit, not being indeed capable to make that Judgment of the Worth and Glory of the Grace of Chriſt as he is that is come to him, and hath ſeen and beheld it. Therefore, Sinner, ſuſpend thy Judgment till thou art come nearer.

Secondly, He that is come to Chriſt has the Advantage of him that is but coming, in that he is eaſed of his Burthen: For he that is but coming, is not eaſed of his Burthen, *Matt.* 11. 28. He that is come, has caſt his Burthen upon the Lord: By Faith he hath ſeen himſelf releaſed thereof; but he that is but coming, hath it yet as to Senſe and Feeling, upon his own Shoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their Burthen, though they are coming, is yet upon them, and ſo will be till indeed they are come to him.

Thirdly, He that is come to Chriſt, has the Advantage of him that is but coming, in this alſo, namely, He hath drank of the Sweet and Soul-refreſhing Water of Life: But he that is but coming hath not: *If any Man thirſt, let him come unto me and drink.*

Mark, He muſt come to him before he drinks; according to that of the Prophet, *Ho! every one that thirſteth*, come *ye to the Waters.* He drinketh not, he cometh, but when he is come to the Waters, *John* 7. 37. *Iſa.* 45. 1.

Fourthly, He that is come to Chriſt hath the Advantage of him that as yet is but coming, in this, to wit, He is not terrified with the Noiſe, and, may call it, *Hue and Cry*, which the Avenger of

ma

makes at the Heels of him that yet is but coming to him. When the Slayer was upon his Flight to the City of his Refuge, he had the Noise or Fear of the Avenger of Blood at his Heels; but when he was come to the City, and was entred thereinto, the Noise ceased: Even so it is with him that is coming to Jesus Christ: He heareth many a dreadful Sound in his Ear; Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore he saith, *Come, and I will give you Rest:* And so he saith again, *We that have believed, do enter into Rest*, as he said, &c. Heb. 4.

Fifthly, He therefore that is come to Christ, is not so subject to those Dejections, and Castings down, by reason of the Rage and Assaults of the Evil One, as is the Man that is but coming to Jesus Christ (though he has Temptations too) (*And while he was yet coming the Devil threw him down, and tore him*, Luke 9. 42.) for he has (though Satan still roareth upon him) those Experimental Comforts and Refreshments, to wit, in his Treasury, to present himself with, in Times of Temptation and Conflict; which he that is but coming, has not.

Sixthly, He that is come to Christ, has the Advantage of him that is but coming to him, in this also, to wit, he hath upon him the Wedding-Garment, &c. but he that is coming has not. The *Prodigal*, when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty belly: But when he was come, the best Robe is brought out; also the Gold Ring and the Shoes, yea, they are put upon him, to his great Rejoycing. The fatted Calf was killed for him; the Musick was struck up to make him merry: And thus also the Father himself sang of him, *This my Son was dead, and is alive again; was lost, and is found*, Luke 15. 18, 19, 20, &c.

Seventhly, In a Word, he that is come to Chriſt, his Groans and Tears, his Doubts and Fears, are turned into Songs and Praiſes: For that he hath now received the Atonement, and the Earneſt of his Inheritance: But he that is but yet a coming, hath not thoſe Praiſes, nor Songs of Deliverance with him, nor has he as yet received the Atonement and Earneſt of his Inheritance, which is the ſealing Teſtimony of the Holy Ghoſt, through the ſprinkling of the Blood of Chriſt upon his Conſcience; for he is not come, *Rom.* 5. 11. *Eph.* 1. 13. *Heb.* 12. 22, 23, 24.

And him that (Cometh.)

There is further to be gathered from this Word (*Cometh*) theſe following Particulars.

Firſt, That *Jeſus Chriſt* hath his Eye upon, and takes Notice of the firſt moving of the Heart of a Sinner after him: Coming Sinner, thou can'ſt not move with Deſires after Chriſt, but he ſees the working of thoſe Deſires in thy Heart. *All my Deſires*, ſaid David, *are before thee, and my Groanings are not hid from thee*, Pſal. 38. 9. This he ſpake, as he was coming (after he had back-ſlidden) to the Lord *Jeſus Chriſt*. 'Tis ſaid of the Prodigal, That *while he was yet a great Way off his Father ſaw him*, had his Eye upon him, and upon the going out of his Heart after him, *Luke* 15. 20.

When *Nathanael* was come to *Jeſus Chriſt*, the Lord ſaid to them that ſtood before him, *Behold an* Iſraelite *indeed, in whom there is no Guile.* But *Nathanael* anſwered him, *Whence knoweſt thou me? Jeſus* anſwered, *Before that* Philip *called thee, when thou waſt under the Fig-Tree, I ſaw thee.* There I ſuppoſe, *Nathanael* pouring out of his Soul to God for Mercy, or that would give him good Underſtanding about the *Meſſias* to come: And *Jeſus* ſaw all the workings of his holy Heart at that Time, *John* 1. 47, 48.

Zacheus alſo had ſome ſecret movings of Heart

such as they were towards *Jesus Christ*, when he ran before, and climbed up the Tree to see him; and the Lord *Jesus Christ* had his Eye upon him: Therefore when he was come to the Place, he looked up to him, bids him come down; *For to Day*, (said he) I *must abide at thy House*: To wit in order to the further compleating the Work of Grace in his Soul, *Luke* 19. 1, 2, 3, 4, 5, 6, 7, 8. Remember this, Coming Sinner.

Secondly, As *Jesus Christ* hath his Eye upon, so he hath his Heart open to receive the coming Sinner. This is verified by the Text: *And him that cometh to me, I will in no wise cast out.* This is also discovered by his preparing of the Way, in his making of it easie (as it may be) to the coming Sinner; which Preparation is manifest by them blessed Words, *I will in no wise cast out:* Of which more when we come to the Place. And while *he was yet a great Way off, his Father saw him, and had Compassion on him; and ran and fell on his Neck and kissed him*, (Luke 15. 20.) All these Expressions do strongly prove, that the Heart of Christ is open to receive the coming Sinner.

Thirdly, As *Jesus Christ* has his Eye upon, and his Heart open to receive; so he hath resolved already, that nothing shall alienate his Heart from receiving the coming Sinner. No Sins of the coming Sinner, nor the length of the Time that he hath abode in them, shall by any Means prevail with *Jesus Christ* to reject him. Coming Sinner, thou art coming to a loving Lord *Jesus*.

Fourthly, These Words are therefore drop'd from his blessed Mouth, on Purpose that the coming Sinner might take Encouragement to continue on his Journey, until he be come indeed to *Jesus Christ*. It was doubtless a great Encouragement to blind *Bartimeus*, that *Jesus Christ* stood still, and called him, when he was crying, *Jesus thou Son of* David *have*

Mercy on me: Therefore 'tis ſaid he caſt away his Garment, *Roſe up, and came to Jeſus*, Mark 10. 46. &c. Now, if a Call to come, hath ſuch Encouragement in it, what is a Promiſe of receiving ſuch, but an Encouragement much more? And obſerve it, though he had a Call to come, yet not having a Promiſe, his Faith was forced to work upon a meer Conſequence, ſaying, He calls me; and ſurely ſince he calls me, he will grant me my Deſire. Ah! but coming Sinner, thou haſt no Need to go ſo far about, as to draw (in this Matter) Conſequences, becauſe thou haſt plain Promiſes; *And him that cometh to me, I will in no wiſe caſt out.* Here is full, plain, yea, what Encouragement one can deſire: For, ſuppoſe thou wert admitted to make a Promiſe thy ſelf, and Chriſt ſhould atteſt, that he would fulfil it upon the Sinner that cometh to him? Could'ſt thou make a better Promiſe? Could'ſt thou invent a more full, free, or larger Promiſe? A Promiſe that looks at the firſt moving of the Heart after Jeſus Chriſt! A Promiſe that declares; yea, that engageth Chriſt Jeſus to open his Heart, to receive the coming Sinner: Yea, farther, a Promiſe that demonſtrateth that the Lord Jeſus is reſolved freely to receive, and will in no wiſe caſt out, nor meam to reject the Soul of the coming Sinner. For all this lieth fully in this Promiſe, and doth naturally flow therefrom. Here thou needeſt not make uſe of far-fetch'd Conſequences, nor ſtrain thy Wits, to force encouraging Arguments from the Text. Coming Sinner, the Words are plain: *And him that cometh to me I will in no wiſe caſt out.*

And Him *that (Cometh.)*

There are Two ſorts of Sinners that are coming to Jeſus Chriſt.

Firſt, *Him that hath never, while of late, at all began to come.*

Second

Secondly, *Him that came formerly, and after that went back, but hath since bethought himself; and is now coming again.*

Both these sorts of Sinners are intended by the *Him* in the Text, as is evident; because, *Both* are now the coming Sinners.

And Him *that Cometh*, &c.

For the first of these; the Sinner that hath never while of Late, began to come, his Way is more easie: I do not say, more plain and open, to come to Christ, than is the other, (those last having the Clod of a guilty Conscience for the Sin of Back sliding, hanging at their Heels.) But all the Encouragement of the Gospel, with what Invitations are therein contained to coming Sinners, are as *free* and as *open* to the one as to the other; so that they may with the same Freedom and Liberty, as from the Word, both alike claim interest in the Promise. *All Things are ready:* All Things for the coming Back-sliders, as well as for the others: *Come to the Wedding: And let him that is a-first come,* Mat. 22. 1, 2, 3, 4. Rev. 22. 17.

But, having spoken to the First of these already, I shall here pass it by; and shall speak a Word or Two to him that is Coming, after Back-sliding to Jesus Christ for Life.

Thy Way, O thou Sinner of a double Dye, thy Way is *open* to come to Jesus Christ: I mean *thee*, whose heart, after long back-sliding doth think of turning to him again. Thy Way, I say, is open to him, as is the Way of the other sorts of Comers; as appears by what follows.

First, Because the Text makes no exception against thee: It doth not say, And *any* him, but a *Back-slider*; not *Him*, but *Him*. The Text doth not thus object, but indefinitely openeth wide its *Golden Arms* to every coming Soul, without the least Exception. Therefore

thou may'ſt come. And take heed that thou ſhut not that Door againſt thy Soul by Unbelief, which God has opened by his Grace.

Secondly, Nay, the Text is ſo far from excepting against thy coming, that it ſtrongly ſuggeſteth, that thou art one of the Souls intended, O thou coming Back-ſlider; elſe what need that Clauſe have been ſo inſerted, *I will in no wiſe caſt out:* As who ſhould ſay, Though thoſe that come now, are ſuch as have formerly back-ſliden: I will in *no wiſe* caſt away the Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners, nor yet the Back-ſlider neither.

Thirdly, That the Back-ſlider is intended, is evident.

Firſt, For that he is ſent to by Name, *Go, tell his Diſciples, and* Peter, *Mark* 16. 7. But *Peter* was a godly Man. True, but he was alſo a Back-ſlider, yea, a deſperate Back-ſlider: He had denied his Maſter once, twice, thrice, Curſing and Swearing, that he knew him not. If this was not Back-ſliding, if this was not an high and eminent Back-ſliding, yea, higher Back-ſliding than thou art capable of, I have thought amiſs.

Again, when *David* had back ſlidden, and had committed Adultery and Murther in his Back-ſliding, he muſt be ſent to by *Name*. *And*, ſaith the Text, *The Lord ſent* Nathan *to* David. And he ſent him to tell him, after he had brought him to unfeigned Acknowledgement, *The Lord hath alſo put away, or forgiven thy Sin*, 2 Sam. 12. 1.

This Man alſo was far gone: He took a Man's Wife, and kill'd her Husband, and endeavoured to cover all with wicked Diſſimulation. He did this, ſay, after God had exalted him, and ſhewed him great Favour; wherefore his Tranſgreſſion was great

ned also by the Prophet with mighty Aggravations: Yet he was accepted, and that with Gladness, at the first Step he took in this returning to Christ; for the first Step of the Back-slider's return, is to say, sensibly and unfeignedly, *I have sinned*: But he had no sooner said thus, but a Pardon was produced, yea, thrust into his Bosom. *And* Nathan *said unto* David, *The Lord hath also put away thy Sin.*

Secondly, As the Person of the Back-slider is mentioned by *Name*, so also is his Sin, that if possible, thy Objections against thy returning to Christ, may be taken out of the Way; I say, thy Sin also is mentioned by Name, and mixed, as mentioned with Words of Grace and Favour, *I will heal their Back-sliding, and love them freely*, (Hos. 14. 4.) What say'st thou now, Back-slider?

Thirdly, Nay farther, thou art not only mentioned by *Name*, and thy *Sin* by the Nature of it; but thou thy self, who art a *returning Back-slider*, put.

First, Amongst God's *Israel*, *Return, O back-sliding Israel, saith the Lord, and I will not cause mine Anger to fall upon you; for I am merciful, saith the Lord, and will not keep Anger for ever*, Jer. 3. 12.

Secondly, Thou art put among his *Children*; among his Children to whom he is *Married*. *Turn O Back-sliding Children; for I am Married unto you*, Vers. 14.

Thirdly, Yea, after all this, as if his Heart was so full of Grace for them, that he was pressed until he had uttered it before them; he adds, *Return O Back-sliding Children, and I will heal your Back-sliding.*

Fourthly, Nay farther, the Lord hath considered, that the *Shame* of thy *Sin* hath stopped thy Mouth, and made thee almost a *Prayerless* Man; and there-

fore

fore he ſaith unto thee, *Take with you Words and turn unto the Lord, and ſay unto him, Take away all Iniquity, and receive us graciouſly*: See his Grace, that himſelf ſhould put Words of Encouragement into the Heart of a Back-ſlider; as he ſaith in another Place, *I taught Ephraim to go, taking him by the Arms.* This is teaching him to go indeed, to hold him up by the Arms, by the Chin, as we ſay; *Hoſ.* 14. 1, 2, 3, 4. *Chap.* 11. 3.

From what hath been ſaid, I conclude, even as I ſaid before, that the *Him* in the Text, *and Him that cometh*, includeth both theſe Sorts of Sinners, and therefore both ſhould freely come.

Queſt. *But where doth Jeſus Chriſt, in all the Words of the New Teſtament, expreſly ſpeak to a returning Back-ſlider with Words of Grace and Peace? For what you have urged as yet, from the New Teſtament, is nothing but Conſequences drawn from this Text. Indeed it is a full Text for carnal ignorant Sinners that come, but to me who am a Back-ſlider, it yieldeth but little Relief.*

Anſw. Firſt, How! but little Encouragement from the Text, when it is ſaid, *I will in no wiſe caſt out.* What more could have been ſaid? What is here omitted that might have been inſerted, to make the Promiſe more full and free? Nay, take all the Promiſes in the Bible, all the freeſt Promiſes, with all the Variety of Expreſſions of what Nature or Extant ſoever, and they can but amount to the Expreſſions of this very Promiſe, *I will in no wiſe caſt out*: I will for nothing, by no means, upon no account, however they have ſinned, however they have back-ſlidden, however they have provoked, caſt out the coming Sinner. But,

Secondly, *Thou ſay'ſt, Where doth Jeſus Chriſt, in all the Words of the* New Teſtament, *ſpeak to a returning*

urning Back-slider with Words of Grace and Peace? hat is, under the Name of a Back-slider?

Answ. Where there is such plenty of Examples in eceiving Back-sliders, there is the less Need for ex- ress Words to that Intent: One Promise, as the Text s, with those Examples that are annexed, are instead f many Promises. And besides, I reckon that the Act of receiving is of as much, if not of more En- ouragement, than is a bare Promise to receive; for eceiving is as the Promise, and the fulfilling of it too: o that in the *Old Testament* thou hast the Promise, nd in the *New*, the Fulfilling of it; and that in divers Examples.

Frist, In *Peter*. *Peter* denied his Master, once, wice, thrice, and that with an open Oath; yet Christ eceives him again without any the least Hesitation r Stick. Yea, he slips, stumbles, falls again, in own-rignt Dissimulation, and that to the Hu and all of many others; but neither of this doth hake a Bar to his Salvation, but receives him t this Return, as if he knew nothing of the *Gal.* 2.

Secondly, The rest of his Disciples; e hem, back-slide, and leave the Lord reatest Straights: *Then all the Disciple nd fled; they returned* (as he had e *to his own, and left him alone*; e passes over as a very light Matter as so indeed in it self, but the race that was in him did lightly r after his Resurrection, when at d unto them, he gives them not r their perfidious Dealing with hi em with Words of Grace, saying, raid, *Peace be to you*; *All Power arth is given unto me.* True, he

for their Unbelief, for the which alſo thou deſerve
the ſame: For it is Unbelief that alone puts Chriſt au
his Benefits from us, *Mat.* 26. 56. *John* 16. 52. *Mat.* 28
9, 10, 18. *Luke* 24. 39. *Mark* 16. 14.

Thirdly, The Man that after a large Profeſſion, la
with his Farher's Wife, committed a high Tranſgre
ſion, even ſuch an one that at that Day was not hear
of, no, not among the Gentiles. Wherefore thi
was a deſperate Back-ſliding; yet, at his return, he
was received, and accepted again to Mercy, 1 *Cor.* 5.
1, 2. 2 *Cor.* 2. 6, 7, 8.

Fourthly, The Thief that ſtole was bid to ſtea
no more; not at all doubting, but that Chriſt wa
ready to forgive him this Act of Back-ſliding, *Epheſ.* 4.
28.

Now all theſe are Examples, particular Inſtances o
Chriſt's readineſs to receive the Back-ſliders to Mer
cy; and, obſerve it, Examples and Proofs that h
hath done ſo, are to our unbelieving Hearts, ſtronge
Encouragements than bare Promiſes, that ſo he w
But again, the Lord *Jeſus* hath added to theſe
Encouragement of returning Back-ſliders, t

ll to come, and he will receive them
4, 5, 14, 15, 16, 20, 21, 22. *Chap.* 3
17, 18, 19, 20, 21, 22. Wherefor
Back-ſliders have encouragement t

eclaration of readineſs to receive the
re in the Text, and in many othe
Therefore, *Set thee up theſe Mark*
h Heaps, (of the Golden Grace
thine Heart towards the high-W
t thou wenteſt (when thou didſt bac
, *O Virgin of* Iſrael; *turn again*
er. 31. 21.

And him that (*cometh*) He saith not, And him that taketh, that professeth, that maketh a Show, a Noise, or the like, but *him that cometh*. Christ will take leave to Judge, who, among the many that make a Noise, they be that indeed are *coming to him*. It is not him that saith he *comes*, nor him of whom others affirm that he *comes*: But him that Christ himself shall say *doth come*; that is concern'd in this Text. When the Woman that had the Bloudy Issue came to him for Cure, there where others as well as she, that made a great Bustle about him, that touched, yea thronged him; Ah, but Christ could distinguish this Woman from them all. *And he look'd round about upon them all, to see her that had done this Thing*, Mar. 25. 26, 27, 28, 29, 30, 31, 32.

He was not concerned with the thronging, or touching of the rest; for theirs were but accidental, or at best, void of that which made her touch acceptable. Wherefore Christ must be Judge who they be that in Truth are coming to him; *Every Man's Ways is right in his own Eyes, but the Lord weighs the Spirits*: It standeth therefore every one in hand to be certain of their coming to Jesus Christ [illegible] as thy Coming is, so shall thy Salvation be: If thou comest indeed, thy Salvation shall be indeed; but if thou comest but in outward Appearance, so shall thy Salvation be: But of Coming, see before, as also afterwards in the Use and Application.

And him that cometh (to me.)

These Words (*to me*) are also to be well heeded by them, as he secureth those that come [illegible] also he shews himself unconcerned with those that their coming rest short, to turn aside to [illegible] for you must know, that every one that comes not to Jesus Christ; some that [illegible] come [illegible]

Moses

Moſes, and to his Law, and then take up for Life with theſe Chriſt is not concerned: With theſe the Promiſe hath not to do. *Chriſt is become of no Effect unto you: whoſo of you are juſtified by the Law ye are fallen from Grace*, Gal. 5. 3, 4. Again, ſome that came, came no farther than the *Goſpel-Ordinances*, and there ſtay; they came not through them to Chriſt: With theſe neither is he concerned; nor will their *Lord, Lord*, avail them any Thing in the great and diſmal Day. A Man may come to, and alſo go from the Place and Ordinances of Worſhip and yet not be remembred by Chriſt. *So I ſaw the Wicked buried*, ſaid *Solomon*, *who had come and gone from the Place of the Holy, and they were forgotten in the City, where they had ſo done; this is alſo Vanity*, Eccl. 8. 10.

(To me.) Theſe Words therefore are by Jeſus Chriſt very warily put in, and ſerve for *Caution* and *Encouragement*; For *Caution*, leſt we take up in coming any Thing ſhort of Chriſt; and for *Encouragement* to thoſe that ſhall in their coming, come paſt all come to *Jeſus Chriſt*: *And him that cometh to me, I will in no wiſe caſt out.*

Re[illegible], if thou loveſt thy Soul, take this *Caution* kindly at the Hands of *Jeſus Chriſt*. Thou ſeeſt thy Sickneſs, thy Wound, thy Neceſſity of Salvation well, go not to King *Jareb*, for he cannot heal thee, cure thee of thy Wound, *Hoſ.* 5. 13. Take that [illegible]n, I ſay, leaſt Chriſt, inſtead of being a Saviour [illegible]ee, becomes a Lion, a young Lion to tear thee away, *verſ.* 4.

[illegible] is a coming, but not to the moſt High: There [illegible]ing, but not with the whole Heart, but [illegible] feignedly; therefore take the *Caution* kindly [illegible] 10. *Hoſ.* 7. 16.

And him that cometh *(To me.)* Chriſt, as a Savi , will ſtand alone, becauſe his own Arm alone h brought Salvation unto him: He will not be join- with *Moſes*, nor ſuffer *John Baptiſt* to be taberna- by him: I ſay they muſt vaniſh, for Chriſt will nd alone, *(Luke* 9. 28. 36.) yea, God the Father have it ſo; therefore they muſt be parted from , and a Voice from Heaven muſt come to bid Diſciples hear, only *the Beloved Son. Chriſt* not ſuffer any Law, Ordinance, Statute, or gment to be Partners with him in the Salvation the Sinner. Nay, he ſaith not, *And him that co- h to my WORD, but, and him that cometh to E.* The Words of *Chriſt*, even his moſt bleſſed free Promiſes, ſuch as this in the Text, are not Saviour of the World; for that is *Chriſt* himſelf, *iſt* himſelf only. The Promiſes therefore are to encourage the coming Sinner to come to *Jeſus riſt*, and not to reſt in them ſhort of Salvation by .

And him that cometh *(to me,)* the Man therefore t comes aright, caſts all Things behind his Back, looketh at (nor hath his Expectation from ought) the Son of God alone, and *David* ſaid, *My Soul t thou only upon God, for my Expectation is from him: only is my Rock, and my Salvation; he is my Defence; all not be moved*, Pſal. 92. 5. His Eye is to *Chriſt*, Heart is to *Chriſt*, and his Expectation is from him, n him only.

Therefore the Man that comes to Chriſt, is one t hath had deep Conſiderations of his own , ſlighting Thoughts of his own Righteouſneſs, high Thoughts of the Blood and Righteouſneſs *Jeſus Chriſt*; yea, he ſees, as I have ſaid, more tue in the Blood of *Chriſt* to ſave him, than e is in all his Sins to damn him. He there-

fore

fore ſetteth Chriſt before his Eyes, there is nothi in Heaven or Earth, he knows, that can ſave his So and ſecure him from the Wrath of God, but Chri that is, nothing but his Perſonal Righteouſneſs, a Bloud.

And him that cometh to me, I will (in no wiſe) c out. *In no wiſe:* By theſe Words there is Somethi expreſſed; and Something implyed. That which expreſſed is *Jeſus Chriſt* his unchangeable Reſoluti to ſave the coming Sinner; *I will in no wiſe* re him, or deny him the Benefit of my Death and Rig eouſneſs. This Word therefore is like that wh he ſpeaks of the everlaſting Damnation of the Si ner in Hell-Fire, *he ſhall by no Means depart thenc* that is, *never*, never come out again; no, not all Eternity, *Mat.* 5. 25. *Chap.* 25. 26. So th as he that is condemned into Hell-Fire, hath no grou of Hope for his Deliverance thence; ſo him that co eth to *Chriſt*, hath no Ground to fear he ſhall ever caſt in thither.

Thus ſaith the Lord, If Heaven above can be mea red, or the Foundation of the Earth ſearched out bene I will alſo caſt away all the Seed of Iſrael, *for all they have done, ſaith the Lord,* Jer. 31. 37.

Thus ſaith the Lord, If my Covenant be not with D and Night, and if I have not appointed the Ordinan of Heaven and Earth, then will I caſt away the S of Jacob. But Heaven cannot be meaſured, the Foundations of the Earth ſearched out beneat his Covenant is alſo with Day and Night, and hath appointed the Ordinances of Heaven; the fore he will not caſt away the Seed of *Ja* who are the coming Ones; but will certai ſave them from the dreadful Wrath to co *Jer.* 33. 25, 26. *Chap.* 50. 4, 5. By this the fore it is manifeſt, that it was not the great

Sin, nor the long continuance in it, no nor yet
e Back-ſliding, nor the pollution of thy Nature,
at can put a Bar in againſt, or be an hindrance of
e Salvation of the coming Sinner: For, if indeed
is could be, then would this ſolemn and abſolute
etermination, of the Lord Jeſus, of it ſelf fall
the Ground, and be made of none Effect: *But*
s Counſel ſhall ſtand, and he will do all his Pleaſure:
hat is, his Pleaſure in this; for his Promiſe,
is irreverſible Concluſion ariſeth of his Pleaſure;
will ſtand *to it*, and will fulfil it, becauſe it is *his*
leaſure.

Suppoſe that one Man had the Sins, or as many
ns as an Hundred; and another ſhould have an
undred Times as many as he; yet if they come,
is Word, *I will in no wiſe caſt out*, ſecures them both
ike.

Suppoſe a Man hath a Deſire to be ſaved, and for
at Purpoſe is coming in Truth to *Jeſus Chriſt*, but
, by his debauched Life, has damned many in Hell:
hy the Door of Hope is by theſe Words ſet as open
r him, as it is for him that hath not the Thouſandth
rt of his Tranſgreſſions: *And him that cometh to me*
will in no wiſe caſt out.

Suppoſe a Man is coming to *Chriſt* to be ſaved, and
th nothing but Sin, and an ill-ſpent Life to bring
th him: Why, let him come, and welcome to Jeſus
hriſt, *And he will in no wiſe caſt him out*, Luke 7. 41.
not this Love that paſſeth knowledge? Is not this
ve the Wonderment of Angels? And is not this
ve worthy of all Acceptation at the Hands and
earts of all coming Sinners?

Secondly, That which is implied in the Words, is,
Chriſt, *The coming Souls have thoſe that continually lie*
Jeſus Chriſt, to caſt them off.

Secondly,

Secondly, *The coming Souls are afraid that those wi prevail with Christ to cast them off.*

For these Words are spoken to satisfie us, and t stay up our Spirits against these two Dangers: *I wi in no wise cast out.*

First, For the first; *Coming Souls have those that co tinually lie at Jesus Christ to cast them off.*

And there are Three things that thus bend them selves against the coming Sinner.

First, There is the *Devil*, the Accuser of the Bre thren, that accuses them before God, Day and Night *Revel.* 12. 10. This Prince of Darkness is unweari in this Work; he doth it, as you see, Day and Night that is, without ceasing: He continually puts in h Caveats against thee, if so be, he may prevail. Ho did he play it against that good Man *Job*, if po sible he might have obtained his Distruction in Hel Fire? He objected against him that he served no God for Nought, and tempted God to put forth h Hand against him; urging, that if he did it, h would curse him to his Face; and all this as Go witnesseth, *He did without a Cause*, Job 1. 9, 10, 1 *Chap.* 2. 4, 5. How did he play it with Christ gainst *Joshua* the High-Priest? *And he shewed* Joshua, said the Prophet, *the High-Priest, standi before the Angel of the Lord, and Satan standing his right Hand to resist him*, Zech. 3. *To resist him* that is, to prevail with the Lord Jesus Christ to re sist him: Objecting the Uncleanness and Unlawf Marriage of his Sons with the Gentiles; for th was the Crime that Satan laid against them, *Ezra* 1 18. Yea, and for ought I know, *Joshua* was al guilty of the Fact; but if not of that, of Crim no Whit inferiour; *for he was cloathed with fil Garments, as he stood before the Angel*: neither h he One Word to say in Vindication of himself,

gai

ainſt all that this wicked One had to ſay againſt im. But notwithſtanding that, he came off well; ut he might for it, thank a good Lord Jeſus, beauſe he did not reſiſt him; but contrariwiſe took p his Cauſe, pleaded againſt the Devil, excuſing his nfirmity, and put juſtifying Robes upon him before is Adverſaries Face.

And the Lord ſaid unto Satan, The Lord Rebuke thee, Satan, even the Lord that hath choſen Jeruſalem, *ebuke thee. Is not this a Brand pluckt out of the Fire? nd he anſwered and ſpake to thoſe that ſtood before him, ying, Take away the filthy Garment from him; and him he ſaid, Behold, I have cauſed thine Iniquities paſs from thee, and will cloath thee with a change of aiment.*

Again, how did Satan ply in againſt *Peter*, when e deſired to have him, that he might ſift him as Wheat? that is, if poſſible, ſever all Grace from s Heart, and leave him nothing but Fleſh and ilth, to the End that he might make the Lord Jeſus ath and abhor him: *Simon, Simon, ſaid Chriſt, Satan hath deſired to have you, that he might ſift you as Wheat.* But did he prevail againſt him? No, *But I ve prayed for thee, that thy Faith fail not.* As who ould ſay, *Simon*, Satan hath deſired me that I would ve thee up to him, and not only thee, but all the eſt of thy Brethren (for that the Word *you* imports;) it I will not leave thee in his hand, I have prayd for thee, thy Faith ſhall not fail: I will ſecure ee to the Heavenly Inheritance, *Luke* 22. 30, 31, 2.

Secondly, As Satan, *ſo every Sin*, of the coming nner, comes in with a Voice againſt him, if perps they may prevail with Chriſt to caſt off the ul. When *Iſrael* was coming out of *Egypt* to anaan, how many Times had their Sins thrown them

them out of the Mercy of God, had not *Moſes*, a Type of Chriſt, ſtood in the Breach to turn away Wrath from them, *Pſal.* 106. 23. Our Iniquities teſtifie againſt us; and would certainly Prevail againſt to our utter Rejection and Damnation, had we not Advocate with the Father, Jeſus Chriſt the Righteous, 1 *John* 2. 1, 2.

The Sins of the Old World cryed them down Hell; the Sins of *Sodom* fetched upon them Fire fro Heaven, which devoured them; the Sins of the *Ægyptians* cryed them down to Hell, becauſe they came n to Jeſus Chriſt for Life. Coming Sinner, t Sins are no Whit leſs than any; Nay, perhaps th are as big as all theirs: Why is it then that th liveſt when they are dead, and that thou haſt a Pr miſe of Pardon when they had not? *Why, thou art co ing to Jeſus Chriſt*, and therefore Sin ſhall not be t Ruine.

Thirdly, As *Satan* and *Sin*; ſo the Law of *Moſe* as it is a Perfect Holy Law, hath a Voice againſt y before the Face of God. *There is one that accuſe you, even* Moſes's *Law*, John 5. Yea, it accuſe all Men of Tranſgreſſion, that have ſinned agai it; for as long as Sin is Sin, there will be a Law accuſe for Sin: But this Accuſation ſhall not prev againſt the coming Sinner; becauſe 'tis Chriſt th dyed, and that ever lives, to make Interceſſion f them that *Come to him by him*, Rom. 8. Heb. 25.

Theſe Things, I ſay, do accuſe us before Chri Jeſus; yea, and alſo to our own Faces, if perhaps th might prevail againſt us. But theſe Words, *I will no wiſe caſt out*, ſecureth the coming Sinner from the all.

The Coming Sinner is not ſaved becauſe there none that comes in againſt him; but becauſe

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d Jesus will not hear their Accusations; will not out the Coming Sinner.

When *Shimei* came down to meet King *David*, to ask Pardon for his Rebellion; up starts *Abi-*, and puts in his Caveat, saying, *Shall not* Shi- *dye for this?* This is the Case of him that comes Christ; He hath this *Abishai*, and that *Abishai* that sently steps in against him, saying, Shall not this bel's Sin destroy him in Hell? Read farther; *But* vid *answered, What have I to doe with you, ye Sons* Zerviah, *that you should this Day be Adversaries* me? *Shall there any Man be put to Death this in* Israel, *for do not I know that I am King this over* Israel? 2 *Sam.* 19. 16, 17, 18, 19, 20, 21,

That is Christ's Answer by the Text, to all that se the coming *Shimei*'s; What have I to doe with , that accuse the coming Sinners to me? I count Adversaries, that are against my shewing Mercy hem. Do not I know, that I am exalted this Day e King of Righteousness, and King of peace? *I no wise cast them out*

condly, But again, these Words do closely imply, the coming Souls are afraid, that these Accusers prevail against them, as is evident, because the t is spoken for their Relief and Succour: For that not be, if they that are coming, were not subject ear, and despond upon this Account: Alas; there Guilt, and the Curse lies upon the Concience of coming Sinner!

esides, he is conscious to himself, what a Villain, a Wretch he hath been against God and st. Also he now knows, by woful Experience, he hath been at *Satan*'s Back, and at the Motion very Lust. He hath now also new Thoughts of Holiness and Justice of God: Also, he feels,

that

that he cannot forbear ſinning againſt him: *For Motions of Sin, which are by the Law, doth ſtill in his Members, to bring forth Fruit unto D* (Rom. 7.) But none of this needs be, ſince we h ſo Good, ſo tender-hearted, and ſo faithful a to come to; who will rather overthrow He and Earth, than ſuffer a Tittle of this Text to *And him that cometh to me, I will in no wiſe out,*

Now, We have yet to enquire into Two Th that lie in the Words, to which there hath been thing ſaid: As

1. *What it is to caſt out.*

2. *How it appears that Chriſt hath Power to ſav caſt out.*

For the firſt of theſe, *What it is to caſt out.* To I will ſpeak,

1. Generally.

2. More particularly.

More generally;

Firſt, To *caſt out* is, to ſlight and deſpiſe, and temn; as it is ſaid of *Saul*'s Shield, *it was vilely away*; that is, ſlighted and contemned. Thus with the Sinners that come not to Jeſus Chriſt: ſlights, deſpiſes and contemns them; that is, *them away*, 2 Sam. 1. 2.

Secondly, Things caſt away are reputed as menſ ous Cloaths, and as the Dirt of the Street, *Iſa.* 3 *Pſal.* 18. 42. *Matt.* 5. 13. *Chap.* 15. 17. And it ſhall be with the Men that come not to Jeſus C they ſhall be counted as Menſtruous, and as the in the Streets.

Thridly, To be caſt out, or off; it is to be abho not to be pitied; but to be put to a perpetual Sh *Pſal.* 44. 9. *Pſal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the Text: The *casting out* here mentioned, is not limited to this, or the other Evil: Therefore it muſt be extended to the moſt extream and utmoſt Miſery; Or thus.

He that cometh to Chriſt, ſhall not want any Thing that may make him Goſpelly-happy in this World, or that which is to come; Nor ſhall he want any Thing, that cometh not, that may make him ſpiritually and eternally Miſerable.

But further, As it is to be generally taken, ſo it reſpecteth Things that ſhall be hereafter.

For the Things that are now, they are either

1. More General.
2. Or more Particular.

Firſt, More general, thus,

It is *To be caſt out*, of the Preſence and Favour of God.

Thus was *Cain caſt out*, *thou haſt driven* (or caſt) *me out this Day, from thy Face* (that is, from thy Favour) *ſhall I be hid.* A dreadful Complaint! but the effect of a more dreadful Judgment! *Gen.* 4. 13, 14. *Jer.* 23. 39. *Chro.* 28. 9.

Secondly, *To be caſt out*, is to be caſt out of God's ſight; God will look after them no more, care for them no more; nor will he watch over them any more for Good, (*2 Kings* 17. 20. *Jer.* 7. 15.) Now they that are ſo, are left like Blind-Men, to wander and fall into the Pit of Hell. This therefore is alſo a ſad Judgment! Therefore, here is the Mercy of him that *cometh* to Chriſt. He ſhall not be left to wander at uncertainties. The Lord Jeſus Chriſt will keep him, as a Shepherd doth his Sheep. *Iſai.* 23. *Him that cometh to me, I will in no wiſe caſt out.*

Thirdly, *To be caſt out*, is to be denyed a Place in God's Houſe, and to be left as Fugatives and Vaga-

bonds, to pass a little Time away in this miserable Li and after that to go down to the Dead, *Gal.* 4. *Gen.* 4. 13, 14. *Chap.* 21. 10. Therefore here is t Benefit of him that cometh to *Christ*, He shall not denyed a Place in God's House. They shall not be l like Vagabonds in the World, *Him that cometh to me, will in no wise cast out.* See *Prov.* 14. 26. *Isaiah* 3, 4, 5. *Ephes.* 2. 19, 20, 21, 22. 1 *Cor.* 3. 21, 23.

Fourthly, In a Word, *To be cast out*, is to be reject as are the fallen Angels: For their eternal Dam tion began at their being cast down from Heaven Hell. So then, *Not to be cast out*, is to have a Pla a House and Habitation there; and to have a fi in the Privileges of elect Angels.

These Words therefore, *I will not cast out*, will pro great Words One Day, to them that come to Je Christ, 2 *Pet.* 2. 4. *John* 21. 31. *Luke* 20. 35.

Secondly, and more particularly.

First, Christ hath everlasting Life for him that co eth to him, and he shall never perish; *For he in no wise cast him out:* But for the Rest, they are jected, *cast out*, and must be damned, *John* 10. 28.

Secondly, Christ hath everlasting Righteousnes cloath them with, that come to him, and they be covered with it, as with a Garment, but the R shall be found in the filthy Rags of their own stink Pollutions, and shall be wrapt up in them, as Winding-Sheet, and so bear their Shame before Lord, and also before the Angels, *Dan.* 9. 24. *Is* 2. *Rev.* 3. 4, 18. *Chap.* 15. 16.

Thirdly, Christ hath precious Blood, that li open Fountain, stands free for him to wash in, comes to him for Life, *And he will in no wise ca out:* But they that come not to him are re

om a Share therein, and are left to ireful Vengeance
r their Sins, *Zech.* 13. 1. 1 *Pet.* 1. 18, 19. *John* 13.
Chap. 3. 36.

Fourthly, Christ hath precious Promises, and they
all have a Share in them, that come to him for Life.
r he will in no wise cast them out: But they that come
t, can have no Share in them, because they are true
ly in him; For in him, and only in him, all the Pro-
ises are *Yea* and *Amen*. Wherefore they that come
t to him, are no Whit the better for them, *Psal.* 50.
. 2 *Cor.* 1. 20, 21.

Fifthly, Christ hath also fulness of Grace in him-
, for them that come to him for Life, *And he will*
no wise cast them out: But those that come not unto
n, are left in their graceless State, and as Christ
ves them, Death, Hell and Judgment finds them.
that findeth me (saith Christ) *findeth Life, and shall*
in Favour of the Lord: But he that sins against me
ngeth his own Soul. All that hate Me, love Death,
v. 8. 33, 34, 36.

ixthly, Christ is an Intercessor, and ever liveth to
e Intercession for them that come to God by him:
their Sorrows shall be multiplied, that hasten after
ber (or other) *Gods*, (their Sins and Lusts:) *Their*
nk-Offerings will he not offer, nor take up their Names
his Lips, Psal. 16. 4. Heb. 7. 25.

eventhly, Christ hath wonderful Love, Bowels,
Compassion for those that come to him: For, *he*
n no wise cast them out. But the rest will find him
on Rampant, he will One Day, tear them all to
s, Now *Consider this* (saith he) *ye that forget*
lest I tear you in Pieces, and there be none to deli-
, Psal. 50. 22.

hthly, Christ is known, by, and for whose sake
hat come to him, have their Persons and Per-
ces accepted of the Father: *And he will in no*

wiſe caſt them out: But the reſt muſt fly to the Ro and Mountains for Shelter, but all in vain, to hide th from his Face, and Wrath, *Rev.* 6. 15, 16, 17.

But again, Theſe words (*caſt out*) have a ſpe Look to what will be hereafter, even at the Day Judgment: For then, and not till then, will be great *Anathema* and *Caſting out*, made manifeſt, e manifeſt by Execution. Therefore, here to ſpeak this, and that under theſe Two Heads. As,

1. *Of the caſting out it ſelf.*

2. *Of the Place into which they ſhall be caſt, that then be caſt out.*

Firſt, *The Caſting out it ſelf*, ſtandeth in T Things:

1. In a Preparatory Work.

2. In the Manner of Executing the Act.

The Preparatory Work ſtandeth in theſe T Things.

Firſt, It ſtandeth in their Separation, that have come to him, from them that have; at that Day. thus, At the Day of the great *Caſting out*, thoſe have not (*now*) come to him, ſhall be ſepara from them that have; for them that have, *E not caſt out. When the Son of Man ſhall come Glory, and all his Holy Angels with him, then he ſit upon the Throne of his Glory, and before him ſ gathered all Nations, and he ſhall ſeparate them one another, as a Shepherd divideth the Sheep from the G* Mat. 25. 31, 32.

This dreadful Separation therefore ſhall th made betwixt them that (*now*) come to Chriſt them that come not: And good Reaſon; for they would not with us come to him, *now* the Time; why ſhould they ſtand with us, when Jud is come.

Secondly, They ſhall be placed before him according their Condition; they that have come to him in eat Dignity, even at his Right-Hand, *For he will in wiſe caſt them out*: But the reſt ſhall be ſet at his ft-Hand; the Place of Diſgrace and Shame; for y did not come to him for Life.

Diſtinguiſhed alſo ſhall they be by fit Terms: Theſe t come to him he calleth the *Sheep*, but the reſt are *wiſh Goats, and he ſhall ſeparate them one from a-her, as the Shepherd divideth the Sheep from the Goats*; the *Sheep will be ſet on the Right-Hand*, (next Hea-n-Gate, for they came to him.) *But the Goats on Left*, to go from him into Hell, becauſe they are of his *Sheep*.

Thirdly, Then will Chriſt proceed to Conviction of ſe that came not to him, and will ſay, *I was a anger and ye took me not in*, or did not come unto . Their Excuſe of themſelves he will ſlight as t, and proceed to their final Judgment. Now when ſe wretched Rejectors of Chriſt ſhall thus be ſet be-e him in their Sins and convicted; this is the Pre-atory Work upon which follows the Manner of ex-ting the Act which will be done.

Firſt, In the Preſence of all the Holy Angels.

Secondly, In the Preſence of all them that in their e-Time came to *him*, by ſaying unto them, *Depart m me ye Curſed into everlaſting Fire, prepared for Devil and his Angels*, with the Reaſon annexed it: For you were cruel to me and mine, par-ularly diſcovered in theſe Words: *For I was an ngred, and ye gave me no Meat; thirſty, and ye e me no Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me not; ſick and in ſon, and ye viſited me not*, Matt. 25. 41, 42.

Laſtly, Now it remains that we ſpeak of the Plac into which theſe ſhall be caſt, which in the gener you have heard already, to wit, the Fire prepared f the Devil and his Angels: But in particular, it is th deſcribed.:

Firſt, It is called *Tophet*: *For* Topheth *is ordained old, yea, for the King* (the Lucifer) *it is prepared, hath made it deep and large, the Pile thereof is Fire a much Wood, the Breath of the Lord like a Stream of Br ſtone doth kindle it*, Iſa. 30. 32.

Secondly, It is called *Hell*. *It is better for thee to e ter into Life, halt or lame, than having Two Feet to caſt into Hell*, Mark 9. 45.

Thirdly, It is called *the Wine-preſs of the Wrath God*: *And the Angel thruſt in his Sickle into the Ear and gathered the Vine of the Earth* (*that is*, the that did not come to Chriſt) *and caſt them out i that great Wine-preſs of the Wrath of God*, Rev. 19. 19.

Fourthly, It is called *a Lake of Fire*. *And whatſoe was not found written in the Book of Life, was caſt i the Lake of Fire*, Rev. 20. 15.

Fifthly, It is called *a Pit*. *Thou haſt ſaid in Heart, I will aſcend to Heaven, I will exalt my Th above the Stars of God, I will ſit alſo upon the Moun the Congregation, in the Sides of the North——— thou ſhalt be brought down to Hell, to the Sides of the* Iſa. 14. 13, 14, 15.

Sixthly, It is called *a bottomleſs Pit, out of which Smoak and the Locuſts came, and into which the g Dragon was caſt*; and it is called *bottomleſs*, to ſ the endleſſneſs of the Fall that they will have into that come not in the acceptable Time to Jeſus Ch Rev. 9. 1, 2. Chap. 20. 3.

Seventhly, It is called *Outer Darkneſs*, *Bind Hand and Foot, and caſt him into Outer Darkneſs*

ſt ye the unprofitable Servant into Outer Darkneſs, there all be Weeping and Gnaſhing of Teeth, Matt. 22. 23. hap. 25. 13.

Eighthly, It is called *a Furnace of Fire. As there-re the Tares are gathered and burned in the Fire, ſo ll it be in the End of this World: The Son of Man ſhall nd forth his Angels, and he ſhall gather out of his ingdom all Things that offend, and them that do Ini-ity, and ſhall caſt them into a Furnace of Fire, there ll be Wailing and Gnaſhing of Teeth*: And again, *So ll it be in the End of the World, the Angels ſhall come rth and ſever the Wicked from among the Juſt, and ll caſt them into a Furnace of Fire; there ſhall be Wail-g and Gnaſhing of Teeth*, Mat. 13. 41, 42, 43, 48, 9, 50.

Laſtly, It may not be amiſs, if in the Concluſion of is, I ſhew in few Words, to what the Things that rment them in this State, are compared. Indeed ſome them have been occaſionally mentioned already; as at they are compared.

Firſt, To Wood that burneth.

Secondly, To Fire.

Thirdly, To Fire and Brimſtone: But,

Fourthly, It is compared to a Worm, a gnawing orm, a never-dying gnawing Worm: *They are caſt o Hell, where their Worm dieth not*, Mark 9. 44.

Fifthly, It is called *unquenchable Fire: He will gather Wheat into his Garner; But will burn up the aff with unquenchable Fire*, Matth. 3. 12. Luke 3.

Sixthly, It is called *everlaſting Deſtruction. The rd Jeſus ſhall deſcend from Heaven with his mighty gels in flaming Fire, taking Vengeance on them that w not God; and they that obey not the Goſpel of our rd Jeſus Chriſt, who ſhall be puniſhed with ever-*

lasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 Thes. 1. 7, 8, 9.

Seventhly, It is called, *Wrath without Mixture*, and is given them in the Cup of his Indignation. *If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wrath of God, which is poured out without Mixture, in the Cup of his Indignation, and he shall be tormented with Fire and Brimstone, in the Presence of the Holy Angels, and in the Presence of the Lamb*, Rev. 14. 9, 10.

Eighthly, It is called the second Death. *And Death and Hell were cast into the Lake of Fire, this is the second Death. Blessed and holy is he that hath Part in the first Resurrection, on such the second Death hath no Power*, Rev. 20. 14. Chap. 2. 6.

Ninthly, It is called *Eternal Damnation*. *But he that shall Blaspheme against the Holy Ghost, hath never Forgiveness, but is in Danger of Eternal Damnation*.

Oh! These Three Words!
Everlasting Punishment!
Eternal Damnation!
And *for Ever and Ever*.

How will they gnaw and eat up all the Expectation of the End of the Misery of the Cast-away Sinners. *And the Smoak of their Torment ascended up for Ever and Ever, and they have no Rest Day nor Night*, &c. Rev. 14. 11.

Their Behaviour in Hell is set forth by Four Things as I know of.

1. By calling for Help and Relief in vain.
2. By Weeping.
3. By Wailing.
4. By Gnashing of Teeth.

And now we come to the second Thing that is to be inquired into; namely,

How it appears that Christ hath Power to save, or to cast out: For by these Words, *I will in no wise cast out,* he declareth that he hath Power to do both.

Now this Inquiry admits us to search into Two Things.

1. *How it appears that he hath Power to save.*
2. *How it appears that he hath Power to cast out.*

That he hath Power to save, appears by that which follows.

First, To speak only of him as he is Mediator: He was authorized to this Blessed Work by his Father before the World began. Hence the Apostle said, *He hath chosen us in him, before the Foundation of the World,* with all those Things that effectually will produce our Salvation. Read the same Chapter with 2 *Tim.* 1. 9.

Secondly, He was promised to our first Parents, that he should, in the fulness of Time, bruse the Serpent's Head; and, as *Paul* expounds it, redeem them that were under the Law: Hence, since that Time, he hath reckoned as slain for our Sins: By which Means all the Fathers under the First Testament were secured from the Wrath to come; hence he is called, *The Lamb slain from the Foundation of the World,* Rev. 13. 8. Gen. 3. 15. Gal. 4. 4. 5.

Thirdly, Moses gave Testimony of him by the Types and Shadows, and Bloody Sacrifices, that he commanded from the Mouth of God, to be in use to the Support of his Peoples Faith, until the Time of Reformation; which was the Time of this *Jesus* his Death, *Heb.* 9. and 10th Chapters.

Fourthly, At the Time of his Birth 'twas testified of him by the Angel, *That he should save his People from their Sins,* Mat. 1. 20, 21.

Fifthly, It is teſtified of him in the Days of his Fleſh that he had Power on Earth to forgive Sins, *Mark* 2. 5, 6, 7, 8, 9, 10.

Sixthly, It is teſtified alſo of him by the Apoſtle *Peter*; *that God had exalted him with his own right Hand to be a Prince and a Saviour, to give Repentance to* Iſrael *and Forgiveneſs of Sins*, Acts 30. 31.

Seventhly, In a Word, This is every where teſtified of Him, both in the Old Teſtament and the New.

And good Reaſon that he ſhould be acknowledged and truſted in as a Saviour.

1. He came down from Heaven to be a Saviour, *John* 6. 38, 39, 40.

2. He was anointed when on Earth to be a Saviour, *Luke* 3. 22.

3. He did the Works of a Saviour: As,

Firſt, He fulfilled the Law, and became the End of it for Righteouſneſs, for them that believe in him, *Rom.* 10. 3, 4.

Secondly, He laid down his Life as a Saviour; He gave his Life as a Ranſom for many, *Matth.* 20. 28. *Mark* 10. 45. 1 *Tim.* 2. 6.

Thirdly, He hath aboliſhed Death, deſtroyed the Devil, put away Sin, got the Keys of Hell and Death, is aſcended into Heaven; is there accepted of God, and bid ſit at the right Hand, as a Saviour; and that becauſe his Sacrifice for Sins pleaſed God, 2 *Tim.* 1. 10. *Heb.* 2, 14, 15. *Epheſ.* 4. 7, 8. *John* 16. 10, 11. *Acts* 5. 30, 31. *Heb.* 10. 12, 13.

Fourthly, God hath ſent out and proclaimed him as a Saviour, and tells the World that we have Redemption through his Blood, that he will juſtify us, if we believe in his Blood, and that he can faithfully and juſtly do it. Yea, God doth beſeech us to be reconciled to him by his Son, who

which could not be, if he were not anointed by him to this very End, and also if his Works and Undertakings were not accepted of him as considered a Saviour, *Rom.* 3. 24, 25. 2 *Cor.* 5. 18, 19, 20, 21.

Fifthly, God hath already received Millions of Souls into his Paradice, because they have received this Jesus for a Saviour; and is resolved to cut them off, and to cast them out of his Presence, that will not take him for a Saviour, *Heb.* 12. 22, 23, 24, 25, 26.

I intend brevity here; therefore a Word to the Second, and so conclude.

How it appears that he hath Power to cast out.

This appears also by what follows:

First, The Father (for the Service that he hath done him as a Saviour) hath made him Lord of all, even Lord of Quick and Dead. *For to this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living*, Rom. 14. 9.

Secondly, The Father hath left it with him to quicken whom he will, to wit, with saving Grace and to cast out whom he will, for their Rebellion against him, *John* 5. 22.

Thirdly, The Father hath made him Judge of Quick and Dead, hath committed all Judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father, *John* 22. 5.

Fourthly, God will judge the World by this Man; the Day is appointed for Judgment, and he is appointed for Judge. *He hath appointed a Day in the which he will judge the World in Righteousness, by that Man*, Acts 17. 31, 32.

Therefore we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in the Body, according to what they have done. If they have closed with him, Heaven

ven and Salvation; if they have not, Hell and Damnation.

And for these Reasons he must be Judge.

First, Because of his Humiliation, because of his Father's Word he humbled himself, and he became obedient unto Death, even the Death of the Cross: *Therefore God hath highly exalted him, and given him a Name above every Name; that at the Name of Jesus every Knee should bow; both of Things in Heaven, and Things on Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is the Lord, to the Glory of God the Father.*

This hath respect to his being Judge, and his sitting in Judgment upon Angels and Men, *Phil.* 2. 7, 8, 9, 10, 11.

Secondly, That all Men might honour the Son, even as they honour the Father. *For the Father judgeth no Man, but hath committed all Judgment unto the Son; that all Men should honour the Son, even as they honour the Father*, John 5. 22, 23.

Thirdly, Because of his Righteous Judgment, this Work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his Ways, *Rev.* 2. 2.

Fourthly, Because he is the Son of Man. He hath given him Authority to execute Judgment also, because he is the Son of Man, *John* 5. 27.

Thus have I in brief passed through this Text by Way of Explication; my next Work is to speak to it by Way of Observation: But I shall be also as brief in that, as the Nature of the Thing will admit.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out; John 6. 37.

And now come to some Observations, and I will briefly to speak to them, and then conclude the Whole.

The Words thus explained, afford us many; some f which are these.

First, *That God the Father, and Christ his Son, are wo distinct Persons in the Godhead.*

Secondly, *That by them* (not excluding the Holy hoſt) *is contrived, and determined the Salvation of allen Mankind.*

Thirdly, *That this Contrivance, reſolved it ſelf into Covenant between theſe Perſons in the Godhead, which andeth in Giving, on the Father's Part; and Receiing on the Son's.* All that the Father *giveth me*, &c.

Fourthly, *That every one that the Father hath given Chriſt* (*according to the Mind of God in the Text*) *all certainly come to him.*

Fifthly, *That coming to Jeſus Chriſt, is therefore not the Will, Wiſdom, or Power of Man: But by the Giſt, romiſe, and Drawing of the Father.* (All that the ather giveth me, ſhall come.)

Sixthly, *That Jeſus Chriſt will be careful to receive, nd will not in any wiſe reject thoſe that come, or are oming to him.* (And him that cometh to me, I will no wiſe caſt out.)

There are, beſides theſe, ſome other Truths imlied in the Words. As,

Seventhly, *They that are coming to Jeſus Chriſt, are ſt-times heartily afraid that he will not receive them.*

Eightly, *Jeſus Chriſt would not have them, that in ruth are coming to him, once think that he will caſt em out.*

These Obſervations lie all of them in the Words, nd are plentifully confirmed by the Scriptures of ruth; but I ſhall not at this Time ſpeak to them all, ut ſhall paſs by the Firſt, Second, Third, Fourth and ixth, partly, becauſe I deſign brevity, and partly, ecauſe they are touched upon, in the Explicatory art of the Text. I ſhall therefore begin with the

Fifth

Fifth Observation, and so make that the First in O
der, in the following Discourse.

First then, *Coming to Christ is not by the Will, W*
dom or Power of Man, but by the Gift, Promise,
Drawing of the Father. This Observation stands
of Two Parts.

First, The coming to Christ is not by the W
Wisdom, or Power of Man.

Secondly, But by the Gift, Promise, and Drawing
the Father.

That the Text carrieth this Truth in its Bosom, y
will find if you look into the Explication of the fir
Part thereof before; I shall therefore here follow t
Method propounded, *viz.* shew,

First, *That coming to Christ is not by the Will, W*
dom, or Power of Man: This is true, because the Wo
doth positively say it is not.

First, It denyeth it to be holy by the Will of Ma
Not of Blood, nor of the Will of the Flesh, nor of the W
of Man. And again, *It is not of him that Willeth,*
of him that runneth, John 1. 13. Rom. 9. 16.

Secondly, It denieth it to be of the Wisdom of Ma
as is manifest from these Considerations:

First, *In the Wisdom of God it pleased him, that*
World by Wisdom should not know him. Now if
their Wisdom they cannot know him, it follows,
that Wisdom, they cannot come unto him; for com
to him, is not before, but after some Knowledge of hi
1 *Cor.* 1. 21. *Acts* 13. 27. *Psal.* 9. 10.

Secondly, The Wisdom of Man, in God's Accoun
as to the Knowledge of Christ, is reckoned Foolis
ness. *Hath not God made Foolish the Wisdom of t*
World; And again, *The Wisdom of this World is Fooli*
ness with God.

If God hath made Foolish the Wisdom of t
World; and again, if the Wisdom of this World

Fo

oolishneſs with him, then verily it is not likely, that y that, a Sinner ſhould become ſo Prudent, as to come o Jeſus Chriſt; eſpecially if you conſider,

Thirdly, That the Doctrine of a crucified Chriſt, and o of Salvation by him, is the very Thing that is coun- ed Fooliſhneſs to the Wiſdom of the World; Now, the very Doctrine of a crucified Chriſt be counted ooliſhneſs by the Wiſdom of this World, it cannot e, that by that Wiſdom a Man ſhould be drawn out, his Soul, to come to him, 1 *Cor.* 1. 20. *Chap.* 2. 4. *Chap.* 3. 19. *Chap.* 1. 18, 23.

Fourthly, God counted the Wiſdom of this World ne of his greateſt Enemies, there ore by that Wiſ- om no Man can come to Jeſus Chriſt. For it is not kely that one of God's greateſt Enemies, ſhould draw Man to that which beſt of all pleaſeth God, as com- g to Chriſt doth. Now, that God counteth the Viſdom of this World one of his greateſt Enemies, evident;

First, For that it caſteth the greateſt Contempt up- his Son's Undertaking, as afore is proved, in that counts his Crucifixion Fooliſhneſs: Though that one of the higheſt Demonſtrations of Divine Wiſ- om, *Epheſ.* 1. 7, 8.

Secondly, Becauſe God hath threatned to deſtroy it, d bring it to nought, and cauſe it to periſh; which rely he would not do, was it not an Enemy, would it ect Men to, and cauſe them to cloſe with Jeſus hriſt. See *Iſa.* 29. 14. 1 *Cor.* 1. 19.

Thirdly, He hath rejected it from helping in the iniſtry of his Word, as a fruitleſs Buſineſs, and a ning that comes to nought, 1 *Cor.* 2. 4, 6, 12, 13.

Fourthly, Becauſe it cauſeth to periſh thoſe that ſeek and purſue it, 1 *Cor.* 1. 18, 19.

Fifthly, And God has proclaimed, *That if any Man be wiſe in this World*, he muſt be a Fool in

the

the Wiſdom of this World, and that's the Way to be wiſe in the Wiſdom of God. *If any Man will be wiſe in this World, let him become a Fool, that he may be wiſe. For the Wiſdom of this World is Fooliſhneſs with God,* 1 Cor. 3. 18, 19, 20.

Thirdly *Coming to* Chriſt, *is not by the Power of Man.* This is evident, partly,

Firſt, From that which goeth before: For Man's Power, in the putting forth of it, in this Matter, is either ſtirred up with Love, or Senſe of Neceſſity; but the Wiſdom of this World neither gives Man Love to, or Senſe of a Need of Jeſus Chriſt; therefore his Power lieth ſtill, *as from that.*

Secondly, What Power has he *that is dead*; as every natural Man ſpiritual is; even dead in Treſpaſſes and Sins? Dead, even as dead to God's New Teſtament Things, as he that is in his Grave, is dead to the Things of this World. What Power hath he then whereby to come to *Jeſus Chriſt,* John 5. 25. Epheſ. 2. 1. Col. 2. 13.

Thirdly, God forbids the mighty Man's Glory in his Strength, and ſays poſitively, *By Strength ſhall no Man prevail*; and again, *Not by Might, nor by Power, but by my Spirit, ſaith the Lord,* Jer. 9. 23, 24. 1 Sam. 2. 9. Zech. 4. 6. 1 Cor. 27. 28, 29, 30, 31.

Fourthly, Paul acknowledgeth that Man; nay, converted Man of himſelf, hath not a Sufficiency or Power in himſelf *to think a good Thought*; if not to do that which is leaſt, *for to think is leſs than to come*; then no Man by his own Power can come to *Jeſus Chriſt,* 2 Cor. 3. 5.

Fifthly, Hence we are ſaid to be made willing to come, by the Power of God; to be raiſed from a State of Sin, to a State of Grace, by the Power of God; and to believe, that is, to come, through the exceeding Working of his mighty Power, *Pſal.* 110.

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ol. 2. 12. *Ephes.* 1. 18, 20. See also *Job* 46. 14.
But this needed not, if either Man had Power or
ill to come; or so much as graciously to think of
ing willing to come (of themselves) to *Jesus Christ.*
I should now come to the Proof of the second Part
the Observation, but that is occasionally done al-
ady, in the Explicatory Part of the Text; to which
refer the Reader: For I shall here only give thee
Text or Two more to the same Purpose, and so come
the Use and Application.

First, It is expressly said, *No Man can come to me*
cept the Father which hath sent me, draw him. By
is Text, there is not only insinuated, that in Man
want of Power, but also of Will, to come to Jesus
hrist, they must be drawn, they come not if they
not drawn: And observe, it is not Man, no nor all
e Angels of Heaven that can draw one Sinner to Je-
s Christ. *No Man cometh to me, except the* Father,
hich hath sent me, draw him, John 6. 44.

Secondly, Again, *No Man can come to me, except it*
re given him of my Father, *John* 6. 65. It is an Hea-
nly Gift that maketh Man come to *Jesus Christ.*

Thirdly, Again, *It is written in the Prophets they shall*
all taught of God; every one therefore that hath heard
d learned of the Father *cometh to me,* John 6. 45.

I shall not enlarge, but shall make some Use and
pplication, and so come to the next Observation.

First, Is it so, *Is coming to Jesus Christ, not by the Will,*
sdom or Power of Man, but by the Gift, Promise, and
rawing of the Father? Then they are to blame that
y up the Will, Wisdom, and Power of Man; as
hings sufficient to bring Men to Christ.

There are some Men who think they may not be
ntradicted, when they plead for the Will, Wis-
m, and Power of Man, in reference to the Things
at are of the Kingdom of Christ: But I will say to

such

ſuch a Man, he never yet came to underſtand, that himſelf is, what the Scripture teacheth concerning him: Neither did he ever know, what coming to Chriſt is, by the teaching Gift, and drawing of the Father. He is ſuch a One that hath ſet up God's Enemy in Oppoſition to him, and that continueth in ſuch Acts of Defiance; and what his End without a new Birth will be, the Scripture teacheth alſo: But we will paſs this.

Secondly, Is it ſo? Is coming to Jeſus Chriſt, by the Gift, Promiſe, and Drawing of the Father, then let Saints here learn, to aſcribe their coming to Chriſt, to the Gift, Promiſe, and Drawing of the Father. Chriſtian Man, bleſs God, who hath given thee to Jeſus Chriſt, by Promiſe; and again, bleſs God for that he hath drawn thee to him. And why is it thee? Why not another? O that the Glory of Electing Love ſhould reſt upon thy Head, and that the Glory of the Exceeding Grace of God ſhould take Hold of thy Heart, and bring thee to Jeſus Chriſt.

Thirdly, Is it ſo? That coming to Chriſt is by the Father, as aforeſaid? then this ſhould teach us to ſet a high Eſteem upon *them that are indeed coming to Jeſus Chriſt*: I ſay, an high Eſteem on Them, for the Sake of him, by Virtue of whoſe Grace they are made to come to Jeſus Chriſt.

We ſee, that when Men, by the Help of humane Abilities, do arrive at the Knowledge of, and bring to paſs that which, when done, is a Wonder to the World; how he that did it is eſteemed and commended. Yea, how are his Wits, Parts, Induſtry, and Unweariedneſs in all, admired, and yet the Man as to this is but of the World, and his Work the Effect of natural Ability: The Things alſo attained by him, end in Vanity and Vexation of Spirit. Further perhaps in the Purſuit of theſe his Atchievements, he

ins againſt God, waſtes his Time vainly, and at long un loſes his Soul by neglecting of better Things: Yet e is admired! But I ſay, If this Man's Parts, Labour, Diligence, and the like, will bring him to ſuch Applauſe and Eſteem in the World; what Eſteem ſhould e have of ſuch an One that is by the Gift, Promiſe, nd Power of God, coming to Jeſus Chriſt.

Firſt, This is a Man with whom God is, in whom God works and walks; a Man whoſe Motion is gover-ed and ſteered by the mighty Hand of God, and the ffectual working of his Power, *Here's a Man!*

Secondly, This Man, by the Power of God's Might, hich worketh in him, is able to caſt a whole World ehind him, with all the Luſts, and Pleaſures of it; nd to charge through all the Difficulties that Men nd Devils can ſet againſt him; *Here's a Man!*

Thirdly, This Man is travelling to Mount *Zion*, the Heavenly *Jeruſalem*; the City of the living God, and o an innumerable Company of Angels; and the Spi-its of Juſt Men made perfect, to God the Judge of ll, and to Jeſus; *Here's a Man!*

Fourthly, This Man can look upon Death with Comfort, can laugh at Deſtruction when it cometh; nd long to hear the Sound of the laſt Trump; and o ſee the Judge coming in the Clouds of Heaven; *Here's a Man indeed!*

Let *Chriſtians* then eſteem each other as ſuch: I now you do; but do it more and more. And that ou may, conſider theſe Two or Three Things.

Firſt, Theſe are the Objects of Chriſt's Eſteem. *Matt.* 12. 48. *Chap.* 15. 22, 23, 24, 25, 26, 27, 28. *Luke* 7. 9.

Secondly, Theſe are the Objects of the Eſteem of Angels, *Dan.* 9. 12. *Chap.* 10. 11. *Chap.* 12. 1. *Heb.* 1. 14.

Thirdly, Theſe have been the Objects of the Eſteem

of

of Heathens, when but convinced about them, *Dan.* 5. 10. *Acts.* 5. 15. 1 *Cor.* 14. 24, 25.

Let each of you then eſteem each other better than themſelves, Phil. 3. 2.

Fourthly, Again, Is it ſo, That no Man comes to Jeſus Chriſt by the Will, Wiſdom and Power of Man; But by the Gift, Power, and Drawing of the Father? *Then this ſhews us how horrible ignorant of this ſuch are, who make the Men that is coming to Chriſt the Object of their Contempt and Rage.* Theſe are alſo unreaſonable and wicked Men. *Men in whom is no Faith*, 1 Theſ. 3. 2.

Sinners, did you but know what a bleſſed Thing it is, to come to Jeſus Chriſt, and that by the Help and Drawing of the Father, they do indeed come to him: You would hang and burn in Hell a Thouſand Years before you would turn your Spirit as you do, againſt him that God is drawing to Jeſus Chriſt, and alſo againſt the God that draws him.

But faithleſs Sinner, let us a little expoſtulate the Matter. What hath this Man done againſt thee, that is coming to Jeſus Chriſt? Why doſt thou make him the Object of thy Scorn? Doth his coming to Jeſus Chriſt offend thee? Doth his purſuing of his own Salvation offend thee? Doth his forſaking of his Sins and Pleaſures offend thee?

Poor Coming Man! *Thou ſacrificeſt the Abominations of the Egyptians before their Eyes, and will they not ſtone thee?* Exod. 8. 26.

But I ſay, Why offended at this? Is he ever the worſe, for coming to Jeſus Chriſt, or for his loving and ſerving of Jeſus Chriſt? Or is he ever the more a Fool, for flying from that which will drown thee in Hell-Fire, and for ſeeking Eternal Life? Beſides, Pray Sirs, conſider it, this he doth not of himſelf, but by the Drawing of the Father. Come

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let me tell thee in thine Ear, thou that will not come to him thy self, and him that would thou hindereſt.

Firſt, Thou ſhalt be judged for one that hath hated, maligned, and reproached Jeſus Chriſt, to whom this poor Sinner is coming.

Secondly, Thou ſhalt be judged too, for one that hath hated the Father, by whoſe powerful Drawing, the Sinner doth come.

Thirdly, Thou ſhalt be taken, and judged, for one that has done deſpite to the Spirit of Grace in him, that is by its Help, coming to Jeſus Chriſt. What ſay'ſt thou now? Wilt thou ſtand by thy Doings? Wilt thou continue to contemn and reproach the Living God? Thinkeſt thou that thou ſhalt weather it out well enough at the Day of Judgment? *Can thine Heart endure, or can thine Hands be ſtrong, in the Days that I ſhall deal with thee, ſaith the Lord?* John 15. 18, 19, 20, 21, 22, 23, 24, 25, 26. Jude 14. 15. 1 Theſ. 4. 8. Ezek. 22. 14.

Fifthly, Is it ſo, *That no Man comes to Jeſus Chriſt by the Will, Wiſdom, and Power of Man, but by the Giſt, Promiſe, and Drawing of the Father?* Then this ſheweth us, how it comes to paſs, that weak Means is ſo powerful as to bring Men out of their Sins, to a hearty Purſuit after Jeſus Chriſt: When God bid *Moſes* ſpeak to the People, he ſaid, *I will ſpeak with thee*, Exod. 19. When God ſpeaks, when God works, who can lett it? None, none, Then the Work goes on, Elias *threw his Mantle upon the Sholders of* Eliſha; and what a wonderful Work followed! When Jeſus fell in with the Crowing of a Cock, what Work was there! O when God is in the Means, then ſhall that Means (he it never ſo weak, and contemptable in it ſelf) work Wonders, 1 *Kings* 19. 19. *Matt.* 26. 74, 75. *Mark* 14. 71, 72, *Luke* 22. 60, 61, 62.

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The World understood not, nor believe that the Walls of *Jericho* shall fall at the Sound of Rams Horns; but when God will work, the Means must be effectual. A Word weakly spoken, spoken with Difficulty, in Temptation, and in the midst of great Contempt and Scorn, works Wonders: *If the Lord thy God will say so too.*

Sixthly, Is it so? *Doth no Man come to Jesus Christ, by the Will, Wisdom, and Power of Man; but by the Gift, Promise, and Drawing of the Father?* Then here is Room for Christians to stand and wonder at the effectual working of God's Providences, that he hath made Use of, as Means to bring them to Jesus Christ.

For although Men are drawn to Christ by the Power of the Father, yet that Power putteth forth it self in the Use of Means; and that Means is divers; sometimes this, sometimes that; for God is at Liberty to work, by which, and when, and how he will; but let the Means be what it will, and as contemptible as may be; yet God that commanded the Light to shine out of Darkness, and that out of Weakness can make strong; can, nay doth oft-times make Use of a very unlikely Means to bring about the Conversion and Salvation of his People. Therefore, you that are come to Christ (and that by unlikely Means) stay your selves; and wonder, and wondering, magnifie Almighty-Power, by the Work of which, the Means hath been made effectual to bring you to Jesus Christ.

What was the Providence that God made Use of as a Means either more remote, or more near, to bring thee to Jesus Christ? Was it the removing of thy Habitation, the Change of thy Condition, the Loss of Relations, Estate, or the like? Was it the Casting of thine Eye upon some good Book, the Hearing of thy Neighbours talk of Heavenly Things; the Beholding of God's Judgments as executed upon others, or thine

thine own Deliverance from them; or thy being strangely cast under the Ministry of some Godly Man? O take Notice of such Providence or Providences! They were sent and managed by mighty Power to do thee Good. God himself, I say, hath joyned himself to this Chariot: Yea, and so blessed it, that it failed not to accomplish the Thing for which he sent it.

God blesseth not to every one his Providences in this Manner: How many Thousands are there in this World, that pass every Day under the same Providences; but God is not in them, to do that Work by them, as he hath done for thy poor Soul, by his effectual working with them. O! that Jesus Christ should meet thee in this Providence, that Dispensations, or the other Ordinance! This is Grace indeed! At this therefore, it will be thy Wisdom to admire, and for this to bless God.

Give me Leave to give you a Taste of some of those Providences that have been effectual, through the Management of God, to bring Salvation to the Souls of his People.

First, The First shall be that of the *Woman* of *Samaria*. It must happen, that she must needs go out of the City to draw Water (not before nor after, but) just when Jesus Christ her Saviour was come from far, and set to rest him (being weary) upon the Well: What a blessed Providence was this! Even a Providence managed by the Almighty Wisdom, and Almighty Power, to the Conversion and Salvation of this poor Creature. For by this Providence was this poor Creature, and her Saviour brought together; that that blessed Work might be fulfilled upon the Woman, according to the Purpose afore determined by the Father, *John.* 4.

Secondly,

Secondly, What Providence was it, that the ſhould be a *Tree* in the Way for *Zacheus* to climb, the by to give *Jeſus* Opportunity to call that Chief of *Publicans* home to himſelf, even before he came do there-from, *Luke* 19.

Thirdly, Was it not alſo wonderful, the the *Th* which you read of in the Goſpel, ſhould by the P vidence of God be caſt into Priſon, to be conde ned, even at that Seſſions that Chriſt himſelf was dye; nay, and that it ſhould happen too, that t muſt be hanged together, that the Thief might be hearing and obſerving of *Jeſus* in his laſt Words, t he might be converted by him before his Deat *Luke* 23.

Fourthly, What a ſtrange Providence was it, an ſtrangely managed by God, that *Oneſimus* when he run away from his Maſter, ſhould be taken, and I think, caſt into that very Priſon, where *Paul* bound for the Word of the Goſpel; that he m there be by him converted, and then ſent home gain to his Maſter *Philemon*! *Behold all Things together for Good, to them that love God; to them are the Called according to his Purpoſe*, Rom. 8.

Nay, I have my ſelf known ſome that have b made to go to hear the Word preached againſt th Wills; others have gone not to hear, but to ſee to be ſeen; nay, to jeer and flout others; as alſo catch and carp at Things. Some alſo to feed th Adulterous Eyes with the Sight of Beautiful Obje and yet God hath made uſe of even theſe Things, even of the wicked and ſinful Propoſals of Sinn to bring them under the Grace that might ſave th Souls.

Seventhly, Doth no Man come to Jeſus Chriſt, *by the drawing*, &c. *of the Father*? Then let me h caution thoſe poor Sinners, that are Spectators of

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change, that God hath wrought in them that are coming to *Jesus Christ*, nor to attribute this Work and Change to other Things and Causes.

There are some poor Sinners in the World, that plainly see a Change, a mighty Change in their Neighbours and Relations that are coming to *Jesus Christ*: But as I said, they being ignorant and not knowing whence it comes, and whether it goes, *for so is every one that is born of the Spirit*, John 3. 8.

Therefore, they attribute this Change to other Causes: As,

1. Melancholy.
2. To sitting alone.
3. To overmuch Reading.
4. To their going to too many Sermons.
5. To too much Studying, and Musing on what they hear.

Also, they conclude on the other Side:

First, That it is for want of merry Company.

Secondly, For want of Physick, and therefore they advise them to leave off Reading, going to Sermons, the Company of sober People, and to be merry, to go gossiping, to busie themselves in the Things of this World; not to sit musing alone, &c.

But come poor ignorant Sinner, let me deal with thee, it seems thou art turned *Counsellor for Satan*: I tell thee, thou knowest not what thou doest. Take heed of spending thy Judgment after this Manner; thou judgest foolishly, *And sayest in this to every one that passeth by, thou art a Fool.*

What! count Convictions for Sin, Mourning for it, and Repentance for Sin, Melancholy; this is like those that on the other Side said, *These Men are drunk with new Wine*, &c. Or, as he that said, *Paul is mad*, *Acts* 2. 23. *Chap.* 26. 24.

Poor ignorant Sinner, can'ſt thou judge no better? What! Is ſitting alone, penſive under God's Hand; reading the Scriptures, and hearing of Sermons, &c. the Way to be undone? The Lord open thine Eyes, and make thee to ſee thine Error: Thou haſt ſet thy ſelf againſt God, thou haſt deſpiſed the Operation of his Hands, thou attempteſt to murther Souls. What! Canſt thou give no better Counſel touching thoſe whom God hath wounded, than to ſend them to the Ordinances of Hell for Help? Thou bidſt them be merry and lightſome: But doſt thou not know that, *The Heart of Fools is in the Houſe of Laughter*, Eccleſ. 7.

4. Thou biddeſt them ſhun the Hearing of thundring Preachers; *But is it not better to hear the Rebuke of the Wiſe, than for a Man to hear the Song of Fools*, Verſ. 5. Thou biddeſt them buſie themſelves in the Things of this World; but doſt thou not know that the Lord bids, *Firſt ſeek the Kingdom of God, and the Righteouſneſs thereof*, Mat. 3. 36.

Poor ignorant Sinner, hear the Counſel of God to ſuch, and learn thy ſelf to be wiſer. *Is any afflicted let him pray: Is any merry, let him ſing Pſalms. Bleſſed is he that heareth me; and hear for Time to come: Save your ſelves from this unroward Generation. Search the Scripture, give Attendance to Reading. It is better to go to the Houſe of Mourning.* James 5. 13. Prov. 8. 32, 33. Acts 2. 40. John 5. 39. 1 Tim. 5. 13. Eccleſ. 7. 1, 2, 3.

And wilt thou judge him that doth thus? Art thou almoſt like *Elimas*, the Sorcerer, that ſought to turn the Deputy from the Faith? thou ſeekeſt to pervert the right Ways of the Lord; take heed leſt ſome heavy Judgment overtake thee, *Acts* 13. 8, 9, 10, 11, 12, 13.

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What! Teach Men to quench Convictions, take Men off from a ſerious Conſideration of the Evil of Sin, of the Terrours of the World to come, and of how they ſhall eſcape the Same. What! Teach Men to put God and his Word out of their Minds, by running to merry Company, by running to the World, by Goſſiping, &c. This is as much as to bid them ſay to God, *Depart from us, for we deſire not the Knowledge of thy Ways; or, What's the Almighty, that we ſhould ſerve him? or, What Profit have we, if we keep his Ways?* Here's a Devil in grain! What, bid Man walk according to the Courſe of this World, according to the *Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience*, Epheſ. 2.

Object. *But we do not know that ſuch are coming to Jeſus Chriſt, truly we wonder at them, and think they are Fools.*

Anſw. *Firſt*, Do you not know that they are coming to Jeſus Chriſt? Then they may be coming to him, for ought you know; and why will you be worſe than the Brute, *to ſpeak evil of the Things you know not?* What! Are ye made to be taken and deſtroyed, muſt ye utterly periſh in your own Corruptions? 2 *Pet.* 2. 12.

Secondly, Do you not know them? Let them alone then. If you cannot ſpeak good of them, ſpeak not bad; *Refrain from theſe Men, and let them alone, for if this Counſel, or this Work, be of Men, it will come to Nought; but if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God.* Acts 5. 38, 39.

Thirdly, But why do you wonder at a Work of Conviction and Converſion? Know you not that this is the Judgment of God upon you? ye Deſpiſers,

ſers, *To behold and wonder, and periſh*, Acts 13. 40, 41.

Fourthly, But why wonder, and think they are Fools? Is the Way of the Juſt an Abomination to you? See that Paſſage and be aſhamed, *He that is upright in the Way, is an Abomination to the Wicked*, Prov. 29. 27.

Fifthly, Your wondering at them, argues that you are Strangers to your ſelves, to Conviction for Sin, and to hearty Deſires to be ſaved; as alſo coming to Jeſus Chriſt.

Object. *But how ſhall we know that ſuch Men are coming to Jeſus Chriſt?*

Anſw. Who can make them ſee that Chriſt has made blind? (*John* 2. 3, 9.) Nevertheleſs, becauſe I endeavour thy Converſion and Salvation, conſider.

1. Do they cry out of Sin, being burthened with it, as of an exceeding bitter Thing?

2. Do they fly from it, as from the Face of a deadly Serpent?

3. Do they cry out of the Inſufficiency of their own Righteouſneſs, as to Juſtification in the Sight of God?

4. Do they cry out after the Lord Jeſus, to ſave them?

5. Do they ſee more Worth and Merit in one Drop of Chriſt's Blood to ſave them, than in all the Sins of the World to damn them?

6. Are they tender of ſinning againſt Jeſus Chriſt?

7. Is his Name, Perſon, and Undertakings more precious to them, than is the Glory of the World?

8. Is this World more dear unto them?

9. Is Faith in Chriſt (of which they are convinced by God's Spirit of the want of, and that without

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they can never close with Christ) precious to them?

10. Do they savour Christ in his Word, and do they leave all the World for his Sake? and are they willing (God helping them) to run Hazards for his Name, for the Love they bear to him?

11. Are his Saints precious to them?

If these Things be so, whether thou seest them or no, these Men are coming to *Jesus Christ*, *Rom.* 7. 9, 10, 11, 12, 13, 14. *Psal.* 38. 3, 4, 5, 6, 7, 8. *Heb.* 6. 18, 19, 20. *Isa.* 64. 6. *Phil.* 3. 7, 8. *Psal.* 54. 1. *Psal.* 109. 26. *Acts* 16. 30. *Psal.* 51. 7, 8. 1 *Pet.* 1. 18, 19. *Rom.* 7. 24. 2 *Cor.* 5. 2. *Acts* 5. 41. *Ja.* 2. 7. *Phil.* 3. 7, 8. *Song* 5. 10, 11, 12, 13, 14, 15. *Psal.* 119. *John* 13. 35. 1 *John* 4. 7. *ch.* 3. 14. *John* 16. 9. *Rom.* 14. 23. *Heb.* 11. 6. *Psal.* 19. 10, 11. *Jer.* 15. 16. *Heb.* 11. 24, 25, 26, 27. *Acts* 20. 22, 23, 24. *ch.* 21. 13. *Tit.* 3. 15. 2 *John* 1. *Ephes.* 4. 16. *Phil.* 7. 1 *Cor.* 16. 24.

The Second Observation.

I come now to the Second Observation propounded to be spoken to; to wit,

That they that are coming to Jesus Christ, are oftimes heartily afraid that Jesus Christ will not receive them.

I told you that this Observation is implyed in the Text, and I gather it from the largeness and openness of the Promise, (*I will in no wise cast out.*) For had there not been Proneness in us to *fear casting out*, Christ needed not to have, as it were, way-laid our Fear, as he doth by this great and strange Expression, *In no wise*; (*And him that cometh to me, I will in no wise cast out.*) There needed not, as I may say, such a Promise, be invented by the Wisdom of Heaven, worded at such a Rate, as it were on Purpose to dash in Pieces at one Blow, all the Ob-

lections of coming Sinners; if they were not prone to admit of ſuch Objections, to the diſcouraging of their own Souls. For this Word, *in no wiſe*, cutteth the Throat of all Objections; and it was dropt by the Lord Jeſus for that very End; and to help the Faith that is mixed with Unbelief.

And it is, as it were, the Sum of all Promiſes: Neither can any Objection be made upon the Unworthineſs that thou findeſt in thee, that this Promſe will not aſſoil.

But I am a great Sinner, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I am an old Sinner, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I am a hard-hearted Sinner, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I am a Back-ſliding Sinner, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I have ſerved Satan all my Days, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I have ſinned againſt Light, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I have ſinned againſt Mercy, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.
But I have no good Thing to bring with me, ſay'ſt thou.
I will in no wiſe caſt out, ſays Chriſt.

Thus I might go on, to the End of Things, and ſhew you that ſtill this Promiſe was provided to anſwer all Objections, and doth anſwer them. But I ſay, what need it be if they that are coming to *Jeſus Chriſt* are not ſometimes, yea, oftentimes heartily afraid, *that Jeſus Chriſt will caſt them out.*

I will give you now two Inſtances that ſeem to imply the Truth of this Obſervation.

In

In the Ninth of *Matthew*, at the Second Verſe, you read of a Man that was ſick of the Palſie; and he was coming to *Jeſus Chriſt*, being born upon a Bed by his Friends: He alſo was coming himſelf, and that upon another Account than any of his Friends were aware of; even for the Pardon of Sins, and the Salvation of his Soul. Now ſo ſoon as ever he was come into the Preſence of Chriſt, Chriſt bids him *be of good Cheer*: It ſeems then, his Heart was fainting, but what was the Cauſe of his fainting? not his bodily Infirmity, for the Cure of which his Friends did bring him to Chriſt, but the Guilt and Burthen of his Sins? for the Pardon of which himſelf did come to him, therefore he proceeds, *Be of good Cheer, thy Sins be forgiven thee.*

I ſay, Chriſt ſaw him ſinking in his Mind, about how it would go with his moſt noble Part; and therefore, firſt, he applies himſelf to him upon that Account. For though his Friends had Faith enough as to the Cure of the Body, yet he himſelf had little enough as to the Cure of his Soul: Therefore, Chriſt takes him up as a Man falling down, ſaying, *Son be of good Cheer, thy Sins are forgiven thee.*

That about the Prodigal ſeems pertinent alſo to this Matter; *When he was come to himſelf, he ſaid, How many hired Servants of my Father hath Bread enough and to ſpare, and I periſh for Hunger! I will ariſe now, and go to my Father.* Heartily ſpoken. But how did he perform his Promiſe? I think, not ſo well as he promiſed to do: And my Ground for my Thoughts is, becauſe his Father, ſo ſoon as he was come to him, fell upon his Neck, and kiſſed him; implying, methinks, as if the Prodigal by this Time was dejected in his Mind; and therefore his Father gives him the moſt ſudden and familiar Token of Reconciliation.

And Kisses were of Old-time often used to remove Doubts and Fears. Thus *Laban* and *Esau kiss Jacob.* Thus *Joseph kissed his Brethren*, and thus also *David kissed Absalom*, Gen. 31. 55. Ch. 33. 1, 2, 3, 4, 5, 6. Chap. 48. 9, 10. 2 Sam. 14. 33.

'Tis true, as I said, at first setting out, he spake heartily, as sometimes Sinners also do in their beginning to come to *Jesus Christ*; but might not he, yea, in all Probability he had (between the first Step he took, and the last, by which he accomplished that Journey) many a Thought, both this Way and that; as whether his Father would receive him or no? As thus: I said, *I would go to my Father:* But how, If when I come at him he should ask me, *Where I have all this While been?* What must I say then? Also, if he ask me, *What is become of the Portion of Goods that he gave me?* What shall I say then? If he ask me, *Who have been my Companions?* What shall I say then? If he also should ask me, *What hath been my Preferment in all the Time of my Absence from him?* What shall I say then? Yea, and if he ask me, *Why I came home no sooner?* What shall I say then? Thus I say, might he reason with himself; and being conscious to himself, that he could give but a bad Answer to any of these Interrogatories; no Marvel if he stood in need first of all, *of a Kiss* from his Father's Lips. For had he answered the First in Truth, he must say, *I have been a Haunter of Taverns and Ale-Houses*; and as for my Portion, *I spent it in Riotous Living*; my Companions *were Whores and Drabs:* As for my Preferment, the highest was, *That I became a Hogherd:* and as for my not coming home till now, *Could I have made Shift to stay abroad any longer, I had not lain at thy Feet for Mercy now.*

I say, these Things considered, and considering again, how prone poor Men is, to give Way, when truly

truly awakened to deſpondings, and heart-miſgivings; no Marvel if he did ſink in his Mind, between the Time of his firſt ſetting out, and that of his coming to his Father.

3. But *Thirdly*, methinks I have for the Confirmation of this Truth the Conſent of all the Saints that are under Heaven, to wit, *That they that are coming to Jeſus Chriſt are oft-times heartily afraid that he will not receive them.*

Queſt. *But what ſhould be the Reaſon?*

I will anſwer to this Queſtion thus,

Firſt, It is not for want of the revealed Will of God, that manifeſteth Grounds for the Contrary, for of that, there is a Sufficiency; yea, the Text it ſelf hath laid a ſufficient Foundation for Encouragement, for them that are coming to *Jeſus Chriſt*.

And him that cometh to me, I will in no wiſe caſt out.

Secondly, It is not for want of any Invitation to come, for that is full and plain: *Come unto me, all ye that labour, and are heavy laden, and I will give you Reſt*, Matt. 11. 28.

Thirdly, Neither is it for want of Manifeſtation of Chriſt's Willingneſs to receive, as thoſe Texts above-named, with that which follows, declareth, *If any thirſt, let him come unto me and drink*, John 7. 3.

Fourthly, It is not for want of exceeding great and precious Promiſes, to receive them that come. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty*, 2 Cor. 6. 17, 18.

Fifthly, It is not for want of ſolemn Oath and Ingagement, to ſave them that come: *For becauſe he could ſwear by no Greater, he ſwore by himſelf----That by Two immutable Things, in which it was impoſſible*

that God ſhould lie, we might have ſtrong Conſolation, who have fled for Refuge, to lay hold on the Hope ſet before us, Heb. 6. 15, 16, 17, 18.

Sixthly, Neither is it for want of great Examples of God's Mercy, that have come to *Jeſus Chriſt*, of which we read moſt plentifully in the Word.

Therefore, it muſt be concluded, it is for want of that which follows.

Firſt, *It is for want of the Knowledge of Chriſt*, Thou knoweſt but little of the Grace and Kindneſs that is in the Heart of Chriſt: Thou knoweſt but little of the Virtue and Merit of his Blood; Thou knoweſt but little of the Willingneſs, that is in his Heart to ſave thee: And this is the Reaſon of the Fear that ariſeth in thy Heart, and that cauſeth thee to doubt, that Chriſt will not receive thee. Unbelief is the Daughter of Ignorance. Therefore, Chriſt ſaith, *O Fools, and ſlow of Heart to believe*, Luke 24. 25.

Slowneſs of Heart to believe, flows from thy Fooliſhneſs in the Things of Chriſt; this is evident to all that are acquainted with themſelves, and are ſeeking after *Jeſus Chriſt*: The more Ignorance, the more Unbelief: The more Knowledge of Chriſt, the more Faith. *They that know thy Name, will put their Truſt in thee*, Pſal. 9. 10. He therefore that began to come to Chriſt but the other Day; and hath yet but little Knowledge of him, he fears that Chriſt will not receive him. But he that hath been longer acquainted with him, he is *ſtrong, and hath overcome the wicked One*, 1 John 2.

When *Joſeph*'s Brethren came into *Egypt* to buy Corn, it is ſaid, *Joſeph knew his Brethren, but his Brethren knew not him.* What follows? Why, great Miſtruſt of Heart about their ſpeeding well: Eſpecially, if *Joſeph* did but anſwer them roughly, calling them Spies, and queſtioning their Truth, and the like.

And

And obſerve it, ſo long as their *Ignorance* about their Brother remained with them, whatſoever *Joſeph* did, ſtill they put the worſt Senſe upon it: For Inſtance, *Joſeph* upon a Time bids the Steward of his Houſe bring them home, to dine with him, to dine even in *Joſeph*'s Houſe; And how is this reſented by them? Why, they are afraid: *And the Men were afraid, becauſe they were brought unto* (their Brother) *Joſeph*'s *Houſe.* And they ſaid, *He ſeeketh Occaſion againſt us, and will fall upon us, and take us for Bond-men, and our Aſſes,* Gen. 42. Chap. 43. What! Afraid to go to *Joſeph*'s Houſe? He was their Brother; He intended to feaſt them; to feaſt them, and to feaſt with them. Ah! but they were ignorant, *That he was their Brother*: And ſo long as their Ignorance laſted, ſo long their Fear terrified them. Juſt thus it is with the Sinner that but of Late is coming to *Jeſus Chriſt*: He is ignorant of the Love and Pity that is in Chriſt to coming Sinners: Therefore he doubts, therefore he fears, therefore his Heart miſ-gives him.

Coming Sinner, Chriſt inviteth thee to Dine and Sup with him: He inviteth thee to a Banquet of Wine, yea, to come into his Wine-Cellar, and his Banner over thee, ſhall be Love, *Revel.* 30. 20. *Song* 2. *Chap.* 5. But I doubt it, ſays the Sinner; but 'tis anſwered, He calls thee, invites them to his Banquet. Flaggons, Apples, to his Wine, and to the Juice of his Pomegranate. O I fear, I doubt, I miſtruſt; I tremble in Expectation of the Contrary! *Come out of the Man thou daſtardly Ignorance.* Be not afraid Sinner, only believe, *He that cometh to Chriſt, he will in no wiſe caſt out.*

Let the coming Sinner therefore ſeek after more of the good Knowledge of *Jeſus Chriſt*: Preſs after it, ſeek it as Silver, and dig for it as for hid Treaſure. This will embolden thee; This will make thee wax

ſtronger

ſtronger and ſtronger. *I knew whom I have believed, I know him*, ſaid *Paul*: And what follows? *Why, and I am perſwaded that he is able to keep that which I have committed to him, againſt that Day*, 2 Tim. 1. 13.

What had *Paul* committed to *Jeſus Chriſt*? The anſwer is, He had *committed to him his Soul*. But why did he commit his Soul to him? Why, becauſe he knew him: He knew him to be faithful, to be kind: He knew he would not fail him, nor forſake him: And therefore he laid his Soul down at his Feet, and committed it to him, to keep againſt that Day. But,

Secondly, Thy Fears that Chriſt will not receive thee, may be alſo a Conſequent of thy earneſt and ſtrong Deſires after thy Salvation by him. For this I obſerve, that ſtrong Deſires to have are attended with ſtrong Fears of miſſing. What Man moſt ſets his Heart upon, and what his Deſires are moſt after, he (oft-times) moſt fears he ſhall not obtain. So the Man, Ruler of the Synagogue, had a great Deſire that his Daughter ſhould live; and that Deſire was attended with Fear, that ſhe ſhould not: Therefore, Chriſt ſaith unto him, *Be not afraid*, Mark 5. 36.

Suppoſe a Young-Man ſhould have his Heart much ſet upon a Virgin to have her to Wife, if ever he fears he ſhall not obtain, it is when he begins to love; now thinks he, ſome Body will ſtep in betwixt my Love and the Object of it; either they will find Fault with my Perſon, my Eſtate, my Condition, or Something.

Now Thoughts begin to work, ſhe doth not like me, or ſomthing. And thus it is with the Soul at firſt coming to *Jeſus Chriſt*, thou loveſt him, and thy Love produceth Jealouſie, and that Jealouſie oft-times begets Fears.

Now

Now thou feareſt the Sins of thy Youth, the Sins of thine Old-Age, the Sins of thy Calling, the Sins of thy Chriſtian Duties, the Sins of thy Heart, or ſomething; thou thinkeſt ſomething or other will alienate the Heart and Affections of *Jeſus Chriſt* from thee; thou thinkeſt he ſees ſomething in thee, for the ſake of which he will refuſe they Soul.

But be content, a little more Knowlege of him will make thee take better Heart; thy earneſt Deſires ſhall not be attended with ſuch burning Fears; thou ſhalt hereafter ſay, *This is my Infirmity*, (Pſal. 77.)

Thou art *Sick of Love*, a very ſweet Diſeaſe, and yet every Diſeaſe has ſome Weakneſs attending of it; yet I wiſh this Diſtemper (if it be lawful to call it ſo) was more Epidemical. Die of this Diſeaſe, I would gladly do; 'tis better than Life it ſelf though it be attended with Fears. But thou cryeſt out, *I cannot obtain*: Well, be not too haſty to make Concluſions: If *Jeſus Chriſt* had not put his Finger in at the Hole of the Lock, thy Bowels would not have been troubled for him, (*Song.* 5.) Mark how the Prophet hath it, *They ſhall walk after the Lord, he ſhall roar like a Lion: When he ſhall roar, the Children ſhall tremble from the Eaſt, they ſhall tremble like a Bird out of* Egypt, *and as a Dove out of the Land of* Aſſyria, Hoſ. 11. 10, 11.

When God roars (as aft-times the Coming Soul hears him roar,) what Man that is coming, can do otherwiſe than tremble? (*Amos* 3. 8.) But trembling he comes, *He ſprang in, and came trembling, and fell down before* Paul *and* Silas, Acts 16.

Should you ask him that we mentioned but now, How long is it ſince you began to fear you ſhould miſs of this Damoſel you love ſo? The Anſwer will be, ever ſince I began to love her. But did you not fear it before? No, nor ſhould I fear now, but

that

that I vehemently love her. Come Sinner, let us apply it: How long is it ſince thou beganneſt to fear that *Jeſus Chriſt* will not receive thee? Thy Anſwer is, Ever ſince I began to deſire that he would ſave my Soul. I began to fear, when I began to come. And the more my Heart burns in Deſires after him, the more I feel my Heart fear, I ſhall not be ſaved by him.

See now, Did not I tell thee, that thy Fears were but the Conſequence of ſtrong Deſires? Well, fear not, Coming Sinner, thouſands of Coming Souls are in thy Condition, and yet they will get ſafe into Chriſt's Boſom. *Say* (ſays Chriſt) *to them that are of a fearful Heart, be ſtrong, fear not: Your God will come and ſave you,* Iſa. 35. 4. Chap. 63. 1.

Thirdly, Thy Fear that Chriſt will not receive thee, *may ariſe from a Senſe of thine own Unweariedneſs.* Thou ſeeſt what a poor, ſorry, wretched, worthleſs Creature thou art. And ſeeing this, thou feareſt Chriſt will not receive thee. *Alas,* ſay'ſt thou, *I am the Vileſt of all Men; a Town Sinner, a Ring-leading Sinner! I am not only a Sinner my ſelf, but have made others twofold worſe the Children of Hell alſo. Beſides, Now I am under ſome Awakenings and Stirrings of Mind after Salvation, even now I find my Heart Rebellious, Carnal, Hard, Treacherous, Deſperate, prone to Unbelief, to Deſpair: It forgetteth the Word; it wandreth, it runneth to the Ends of the Earth there is not (I am perſwaded) one in all the World, that hath ſuch a deſparate wicked Heart as mine is: My Soul is careleſs to do Good, but none more earneſt to do that which is Evil.*

Can ſuch a One as I am live in Glory? Can an Holy, a Juſt, and a Righteous God once think (with Honour to his Name) of ſaving ſuch a Vile Creature as I am? I fear it. Will he ſhow Wonders to ſuch a dead Dog as I am? I doubt it.

I am

I am cast out, to the loathing of my Person, yea, I loath my self: I stink in mine own Nostrils. How can I then be accepted by a Holy and Sin-abhorring God? (Psal. 38. 5, 6, 7. Ezek. 10. Chap. 20. 42, 43, 44.) *Saved I would be; and who is there that would not, were they in my Condition? Indeed, I wonder at the Madness and Folly of others, when I see them leap and skip so carelesly about the Mouth of Hell! Bold Sinner, How darest thou tempt God, by Laughing at the Breach of his Holy Law? But Alas! They are not so bad one Way, but I am worse another: I wish my self were any body but my self: And yet here again, I know not what to wish. When I see such, as I believe are coming to Jesus Christ; O I bless them! But am confounded in my self, to see how unlike (as I think) I am to a very good many in the World. They can hear, read, pray, remember, repent, be humble, and do every Thing better than so vile a Wretch as I.*

I Vile Wretch, am good for nothing, but to burn in Hell Fire, and when I think of that, I am confounded too.

Thus the Sense of Unworthiness creates and heightens Fears in the Hearts of them that are coming to *Jesus Christ*; But indeed it should not: For who needs the Physician but the Sick? Or, who did Christ come into the World to save, but the Chief of Sinners? (*Mark* 1. 17. 1 *Tim.* 1. 15.) Wherefore, the more thou seest thy Sins, the faster fly thou to *Jesus Christ*. And let the Sense of thine own Unworthiness, prevail with thee yet to go faster. As it is with the Man that carrieth his broken Arms in a Sling to the Bone-setter, still as he thinks of his broken Arm, and as he feels the Pain and Anguish, he hastens his Pace to the Man; And if Satan meets thee, and asketh, Whether goest thou? Tell him, thou art maimed, and art going to the Lord Jesus. If he

objects

objects thine own Unworthineſs, Tell me, Tha even as the Sick ſeeketh the Phyſician; as he that ha broken Bones, ſeeks him that can ſet them: So tho art going to *Jeſus Chriſt* for Cure and Healing, fo thy Sin-ſick Soul.

But it oft-times happeneth to him that flies fo his Life; He deſpairs of Eſcaping, and therefore de livers himſelf up into the Hand of the Purſuer. Bu up, up, Sinner; be of good Cheer, Chriſt came t ſave the Unworthy One: Be not faithleſs, but be lieve. Come away, Man the Lord *Jeſus* calls thee ſaying, *And him that cometh to me, I will in no wiſe ca out.*

Fourthly, Thy Fear that Chriſt will not receiv thee, may ariſe from a Senſe of the exceeding Mer of being ſaved: Sometimes Salvation is in the Eye of him that deſires ſo great, ſo huge, ſo wonderful a Thing, that the very Thoughts of the Excellency o it, ingenders Unbelief about obtaining it, in the Heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaith David) *a light Thing to be a King's Son-in-law?* 1 Sam. 18. 23. So the Thoughts of the Greatneſs and Glory of the Thing propounded; as Heaven, Eternal Life; Eternal Glory; to be with God and Chriſt, and Angels: Theſe are great Things, Things too good, (ſaith the Soul that is little in his own Eyes.) Things too Rich (ſaith the Soul that is truly poor in Spirit) for me.

Beſides, the Holy Ghoſt hath a Way to greaten Heavenly Things to the Underſtanding of the coming Sinner; yea, and at the ſame Time to greaten too the Sin and Unworthineſs of that Sinner. Now the Soul ſtaggeringly wonders, ſaying, What to be made like Angels, like Chriſt, to live in Eternal Bleſs, Joy and Felicity! This is for Angels, and for them that can walk like Angels!

If

If a Prince, a Duke, an Earl, ſhould ſend (by the
and of his *Servant*) for ſome poor, ſorry, beggarly
urb, to take her for his Maſter to Wife, and the
rvant ſhould come and ſay, My Lord and Ma-
er, ſuch an One, hath ſent me to thee, to take
ee to him to Wife, he is Rich, Beautiful, and
Excellent Qualities, he is Loving, Meek, Humble,
ell-ſpoken, *&c.* What now would this poor, ſor-
, Beggarly Creature think? What would ſhe ſay?
, How would ſhe frame an Anſwer? When King
avid ſent to *Abigail* upon this Account and though
e was a rich Woman, yet ſhe ſaid, *Behold let thine*
and-maid be a Servant to waſh the Feet of the
ervants of my Lord, (1 *Sam.* 25. 40, 41.) She was
nfounded, ſhe could not well tell what to ſay, the
ffer was ſo great, beyond what could in Reaſon be
xpected.

But ſuppoſe this great Perſon ſhould ſecond his
uit, and ſend to this ſorry Creature again: What
ould ſhe ſay now? Would ſhe not ſay? *You mock*
e? But what if he affirms, that he is in good Ear-
eſt, and that his Lord muſt have her to Wife; yea,
ppoſe he ſhould prevail upon her to Credit his Meſ-
ge, and to addreſs her ſelf for her Journey: Yet
ehold, every Thought of her Pedigree confounds
r; alſo her Senſe of want of Beauty makes her a-
amed; and if ſhe doth but think of being imbra-
ed, the Unbelief that is mixed with that Thought,
hirls her into Tremblings: And now ſhe calls her
lf Fool, for believing the Meſſenger, and thinks not
o go: If ſhe thinks of being bold, ſhe bluſhes, and
he leaſt Thought that ſhe ſhall be rejected, when ſhe
ome at him, makes her look as if ſhe would give
p the Ghoſt.

And it is a Wonder then to ſee a Soul that is
rowned in the Senſe of Glory, and a Senſe of its
own

own nothingneſs, to be confounded in it ſelf, and fear that the Glory apprehended, is too great, t good, and too rich for ſuch an one.

That Thing, Heaven and Eternal Glory, is ſo gre and I that would have it ſo ſmall, ſo ſorry a Creatu that the Thoughts of obtaining confounds me.

Thus I ſay, doth the Greatneſs of the Things d ſired, quite daſh and overthrow the Mind of the D ſire: O, it is too big! it is too big! it is too gre a Mercy.

But Coming Sinner, let me reaſon with thee: Th ſay'ſt it is too big, too great. Well, will Things th are leſs ſatisfie thy Soul? will a leſs Thing than He ven, than Glory and Eternal Life, anſwer thy Deſire No, nothing leſs: yet I fear they are too big, and t good for me, even to obtain. Well, as big and as goo as they are, God giveth them to ſuch as thou; the are not too big for God to give. No, not too bi to give freely: Be content, let God give like Himſelf he is that Eternal God, and giveth like Himſelf. Whe Kings give, they do not uſe to give as poor Men d Hence it is ſaid, that *Nabal* made a Feaſt in his Houſe *like the Feaſt of a King*: And again, *All theſe Thing did* Araunah, *as a King, gave unto* David: 1 *Sam.* 2 2 *Sam.* 24. Now God is a great King, let him giv like a King; nay, let him give like Himſelf, and d thou receive like thy ſelf: He hath all, and thou ha nothing. God told his People of old, that he woul ſave them in Truth and in Righteouſneſs: and tha they ſhould return to, and enjoy the Land, which he fore, for their Sins, had ſpued them out: and the adds, under the Suppoſition of their counting the Mer cy too good, or too big: *If it be marvellous in th Eyes of the Remnant of this People in theſe Days, ſhoul it alſo be marvellous in mine Eyes, ſaith the Lord o Hoſts?* Zech. 8. 6.

As who ſhould ſay, They are now in Captivity and tle in their own Eyes; therefore they think the ercy of returning to *Canaan*, is a Mercy too mar-llouſly big for them to enjoy; but if it be ſo in eir Eyes, it is not ſo in mine: I will do for them e *God*, if they will but receive my Bounty *like Sin-rs.*

Coming Sinner, God can give his Heavenly *Canaan* d the Glory of it unto thee; yea, none ever had em, but as a Gift, a free Gift: He hath given us his n, *How ſhall he not then with him alſo freely give us l Things.*

It was not the Worthineſs of *Abraham* or *Moſes*, *David*, or *Peter*, or *Paul*; but the Mercy of God, at made them Inheritors of Heaven. If God thinks ee worthy, judge not thy ſelf unworthy; but take , and be thankful. And it is a good Sign, he intends give thee, if he hath drawn out thy Heart to ask. *Lord, thou haſt heard the Deſire of the Humble, thou ilt prepare their Hearts, thou wilt encline thine Ear,* al. 10. 17.

When God is ſaid to encline his Ear, it implies an tention to beſtow the Mercy deſired: Take it there-re, thy Wiſdom will be to receive, not ſticking at y own Unworthineſs. It is ſaid, *He raiſeth up the oor out of the Duſt, and lifteth up the Beggar from the unghill, to ſet them among Princes, and to make them herit the Throne of Glory.* Again, *He raiſeth up e Poor out of the Duſt, and lifteth ſome Needy t of the Dunghill, that he may ſet them with the Prin-s, even with the Princes of his People,* 1 Sam. 2. 8. al. 113. 7, 8.

You ſee alſo, when God made a Wedding for his n, he called not the Great, nor the Rich, nor the ighty, *but the Poor, the Maimed, the Halt, and the ind,* (Mat. 22. Luke 14.)

Fifthly,

Fifthly, Thy Fears that Chriſt will not receive the may ariſe from the hideous Roaring of the Devi who purſues thee. He that hears him roar, muſt be mighty Chriſtian, if he can at that Time deliver him ſelf from Fear. He is called a Roaring Lyon, an then to allude to that in *Iſaiah*, *If one look into the they have Darkneſs and Sorrow, and the Light is Dar neſs in their very Heaven*, 1 Pet. 58. Iſa. 5. 30.

There are two Things, among many, that *Sata* uſeth to roar out after them that are coming to *Jeſu Chriſt*.

1. *That they are not Elected.* O,
2. *That they have ſinned the Sin againſt the Hol Ghoſt.*

To both theſe I anſwer briefly.

Firſt, Touching Election, out of which thou fear eſt, thou art excluded. Why, Coming Sinner, even the Text it ſelf affordeth thee Help againſt this Doubt and that by a double Argument.

Firſt, That coming to *Chriſt* is, by Virtue of the Gift, Promiſe, and Drawing of the Father; but thou art a coming, therefore God hath given thee, promi ſed thee, and is drawing thee to *Jeſus Chriſt*; co ming Sinner, hold to this: And when Satan begin neth to roar again: Anſwer, But I feel my Hear moving after *Jeſus Chriſt*, but that would not be, i it were not given by Promiſe, and Drawing to *Chri* by the Power of the Father.

Secondly, *Jeſus Chriſt* hath promiſed, *that him tha cometh to him, he will in no wiſe caſt out*: And if h hath ſaid it, will he not make it good, I mean eve thy Salvation? For, as I have ſaid already; *no to caſt out*, is to receive and admit to the Benefit o Salvation: If then the Father hath given thee, as i manifeſt by the Coming: and if Chriſt will receive thee, thou coming Soul; as 'tis plain he will, becauſ he

hath ſaid, *He will in no wiſe caſt thee out.* Then confident, and let theſe Concluſions that as naturally flow from the Text, as Light from the Sun, or Water from the Fountain, ſtay thee.

If Satan therefore objecteth, *But thou art not elected,* anſwer, But *I* am coming, Satan, *I* am coming; and that *I* could not be, but that the Father draws me; and *I* am coming to ſuch a Lord *Jeſus,* as will *in no wiſe caſt me out.* Further, Satan, were *I* not elect, the Father would not draw me, nor would the Son ſo graciouſly open his Boſom to me. *I* am perſwaded that not One of the Non-elect ſhall ever be able to ſay, no, not in the Day of Judgment; *I* did ſincerely come to *Jeſus Chriſt.* Come they may feignedly, as *Judas* and *Simon Magus* did; but that is not our Queſtion. Therefore, O thou honeſt-hearted coming Sinner, be not afraid, but come!

As to the ſecond Part of the Objection, about ſinning the *Sin* againſt the Holy Ghoſt: The ſame Argument overthrows that alſo. But *I* will argue thus:

Firſt, Coming to Chriſt, is by Virtue of a ſpecial Gift of the Father; but the Father giveth no ſuch Gift to them that have ſinned that *Sin*; therefore thou that art coming, haſt not committed that *Sin.* That the Father giveth no ſuch Gift to them that have ſinned that *Sin,* is evident,

1. Becauſe they have ſinned themſelves out of God's Favour; *They ſhall never have Forgiveneſs,* Matt. 13. 32. But it is a ſpecial Favour of God to give unto a Man, to come unto *Jeſus Chriſt*; becauſe thereby he obtaineth Forgiveneſs. Therefore he that cometh, hath not ſinned that *Sin.*

3 They that have ſinned the *Sin* againſt the Holy Ghoſt, have ſinned themſelves out of an *Intereſt* in the Sacrifice of Chriſt's Body and Blood; *There remains for ſuch no more Sacrifice for Sin:* But God giveth not

Grace

Grace to any of them to come to Chriſt, that have no ſhare in the Sacrifice of his Body and Blood: Therefore thou that art coming to him, haſt not ſinned that Sin *Heb.* 10. 26.

Secondly, Coming to Chriſt is by the ſpecial Drawing of the Father, *No Man cometh to me, except the Father, which hath ſent me, draw him:* But the Father draweth not him to Chriſt, for whom he hath not allotted Forgiveneſs by his Blood. Therefore they that are coming to Jeſus Chriſt, have not ſinned that Sin, becauſe he hath allotted them Forgiveneſs by his Blood, *John* 6. 44.

That the Father cannot draw them to Jeſus Chriſt, for whom he hath not allotted Forgiveneſs of *Sins*, is manifeſt to *Sence*: For that would be a plain Mockery, a Flam; neither becoming his Wiſdom, Juſtice, Holineſs nor Goodneſs.

Thirdly, Coming to *Jeſus Chriſt*, lays a Man under the Promiſe of Forgiveneſs and Salvation: But it is impoſſible, that he that hath ſinned that Sin, ſhould ever be put under a Promiſe of theſe. Therefore he that hath ſinned that *Sin*, can never have Heart to come to *Jeſus Chriſt*.

Fourthly, Coming to *Jeſus Chriſt*, lays a Man under his Interceſſion; *For he ever liveth to make Interceſſion for them that come*, Heb. 7. 26. Therefore he that is coming to *Jeſus Chriſt* cannot have ſinned that *Sin*.

Chriſt has forbidden his People to pray for them that have ſinned that *Sin*; and therefore, will not pray for them himſelf; but he prays for them that come.

Fifthly, He that hath ſinned that *Sin*, *Chriſt* is to him of no more Worth, than is a Man that is dead; *For he hath crucified to himſelf the Son of God:* Yea, and hath alſo counted his precious Blood, as the Blood of an unholy Thing, *Heb.* 6. 10. Now, he that hath this low Eſteem of *Chriſt*, will never come to him for

Life:

è: But the coming Man h
ſon, Blood, and Merits. T
ng has not committed that Sin.

Sixthly, If he that has ſinned this *Sin*, h
ne to *Jeſus Chriſt*, then muſt the Truth
overthrown: Which ſaith in one Place, *He h
er Forgiveneſs*; and in another, *I will in no wiſe
out.* Therefore, that he may never have Forgi
s, he ſhall never have Heart to come to *Jeſus
riſt*. *It is impoſſible that ſuch an one ſhould be renewed
er to, or by Repentance*, Heb. 6. Wherefore, never
ible thy Head, nor Heart about this Matter: He
t cometh to *Jeſus Chriſt*, cannot have ſinned againſt
e Holy Ghoſt.

Seventhly, Thy Fears that Chriſt will not receive thee,
y ariſe from thine own Folly, in inventing; *yea, in
chalking out to God a Way to bring thee home to Jeſus
riſt*. Some Souls that are coming to *Jeſus Chriſt*
e great Tormentors of themſelves upon this Ac-
unt: They conclude, that if their Coming to *Je-
Chriſt* is right, they muſt needs be brought home
us and thus: As to inſtance.

1. Says one, If God be bringing of me to *Jeſus
riſt*, then will he load me with the Guilt of *Sin* till
makes me roar again.

2. If God be indeed a bringing me home to *Jeſus
riſt*, then muſt I be aſſaulted with dreadful Temp-
ions of the Devil.

3. If God be indeed a bringing me to *Jeſus Chriſt*,
n even when I come at him, I ſhall have wonder-
Revelations of him.

This is the Way that ſome *Sinners* appoint for God:
t perhaps he will not walk therein; yet will he
ng them to *Jeſus Chriſt*. But now, becauſe they
e not the Way of their own chalking out, there-
e they are at a Loſs. They look for heavy Load and
Burthen;

gives them a Sight of th
eth not that heavy Weight a
ook for fearful Temptations of
ſees that yet they are not fit for the
Time come, that he ſhould be honou
n in ſuch a Condition. They look for gr
orious Revelations of Chriſt, Grace and M
But perhaps, God only takes the Yoak from
r Jaws, and lays Meat before them. And no
ain, they are at a Loſs, yet a coming to Chriſt
drew them (ſaith God) *with the Cords of a Ma*
with the Bands of Love: I took the Yoak from off th
Jaws, and laid Meat unto them, Hoſ. 11. 14.

Now, I ſay, if God brings thee to Chriſt, and
by the Way that thou haſt appointed, then thou
at a Loſs; and for they being at a Loſs, *Thou ma*
thank thy ſelf. God hath more Ways than thou kn
eſt of, to bring a Sinner to Jeſus Chriſt: But he w
not give thee before-hand an Account by which
them he will bring them to Chriſt, *Iſa.* 40. 13.
33. 13.

Sometimes he hath his Ways *in the Whirl-win*
but ſometimes *the Lord is not there*, Neh. 13. 1 Kin
19. 1.

If God will deal more gently with thee, than wi
others of his Children, grudge not at it: refuſe n
the Waters that go ſoftly, leſt he bring up to thee t
Waters of the Rivers, ſtrong and many, even the
two ſmoaking Fire-brands, the *Devil* and *Guilt* of *Si*
Iſa. 8. 6, 7. He ſaith to *Peter*, *follow me*: And wh
Thunder did *Zacheus* hear or ſee? Zacheus, *Co*
down, ſaid Chriſt; *and he came down* (ſays *Luke*) *a*
received him joyfully.

But had *Peter* or *Zacheus* made the Objection th
thou haſt made, and *directed the Spirit of the Lo*
as thou haſt done; they might have looked long
nor

nough, before they had found themselves [illegible] to Jesus Christ.

Besides, I will tell thee, that the greatness of Sin, the hideous Roaring of the Devil, yea, the abundance of Revelations, will not prove that God is bringing the Soul to *Jesus Christ*: As *Balaam*, *Cain*, *Judas*, and others, can witness.

Further, Consider, that what thou hast not of these Things here, thou mayst have another time, and that, to thy Distraction: Wherefore, instead of being discontent, because thou art not in the Fire, because thou heareſt not the Sound of the Trumpet, and Alarum of War; *Pray that thou enter not into Temptation*; Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that Time of Need; *Psal.* 88. 15. *Matt.* 40. 41. *Heb.* 4. 16.

Poor Creature! Thou crieſt, If I were tempted, I could come faſter, and with more Confidence to *Jesus Christ*: Thou ſayeſt thou knoweſt not what. What ſays *Job*! *Withdraw thy Hand from me, and let not thy Dread make me afraid: Then call thou, and I will anſwer*; *or let me ſpeak, and anſwer thou me*, Job 13. 21. It is not the over-heavy Load of Sin, but the Diſcovery of Mercy; not the Roaring of the Devil, but the Drawing of the Father, that makes a Man come to *Jeſus Chriſt*; *I my ſelf know all theſe Things.*

True, ſometimes, yea, moſt an end, they that come to *Jeſus Chriſt*, come the Way that thou deſireſt; the Loading, Tempted Way; but the Lord alſo leads ſome by the Waters of Comfort. If I was to chuſe, when to go a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the Pleaſant Spring, (though if it was a very profitable Journey (as that of Coming to Chriſt is) I would chuſe to go it through Fire and Water, before I would loſe the Benefit:) But I ſay, if I might chuſe the Time, I

would be wise to go it in the pleasent Spring, because the Way would be more delightsome, the Days longer and warmer, the Nights shorter and not so cold. And it is observable, that that very Argument that thou useſt to weaken thy Strength in the Way, that very Argument Christ Jesus useth to encourage his Beloved to come to him: *Arise* (saith he) *my Love, my Fair One, and come away:* (Why?) *For loe, the Winter is past, the Rain is over and gone, the Flowers appear in the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vine, with her tender Grapes, give a good Smell. Arise, my Love, my Fair One, and come away,* Song 2. 10, 11, 12, 13.

Trouble not thy self, coming Sinner: If thou seest thy lost Condition by original and actual Sin; If thou seest thy Need of the spotless Righteousness of Jesus Christ; If thou art willing to be found in him, and to take up thy Cross and follow him: Then pray for a fair Wind and good Weather, and come away. Stick no longer in a Muse and Doubt about Things, but come away to Jesus Christ: Do it, I say, lest thou tempt God to lay the Sorrows of a travelling Woman upon thee. Thy Folly in this Thing may make him do it. Mind what follows, *The Sorrows of a travelling Woman shall come upon him: Why? He is an unwise Son; for he should not stay long in the Place of the breaking forth of Children*, Hos. 13. 13.

Seventhly, Thy fears that Christ will not receive thee, may rise from those Decays that thou findest in thy Soul, even while thou art coming to him: Some even as they are coming to *Jesus Christ*, do find themselves grow worse and worse; And this is indeed a sure Tryal to the poor Coming Sinner.

To explain my ſelf: There is ſuch an One a coming to *Jeſus Chriſt*; who, when at firſt he began to look out after him, was ſenſible, affectionate and broken in Spirit: But now is grown dark, ſenſleſs, hard-hearted, and inclining to neglect ſpiritual Duties, &c. Beſides, he now finds in himſelf Inclinations to Unbelief, Atheiſm, Blaſphemy, and the like; Now he finds he cannot tremble at God's Word, his Judgments, nor at the Apprehenſion of Hell-fire: Neither can he, as he thinketh, be ſorry for theſe Things. Now this is a ſad Diſpenſation: The Man under the ſixth Head, complaineth for want of Temptations, but thou haſt enough of them; art thou glad of them, tempted, coming Sinner? They that never were exerciſed with them, may think it a fine Thing to be within the Rage, but he that is there, is ready to ſweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This Man is in the Wilderneſs among wild-Beaſts: Here he ſees a Bear, there a Lyon, yonder a Leopard: a Wolf, a Dragon: Devils of all ſorts, Doubts of all ſorts, Fears of all ſorts, haunt and moleſt his Soul. Here he ſees Smoak, yea, feels Fire and Brimſtone, ſcattered upon his ſecret Places; he hears the Sound of an horrible Tempeſt,

O! My Friends, even the Lord Jeſus, that knew all Things, even He ſaw no Pleaſure in Temptations, nor did he deſire to be with them: Wherefore one Text ſaith, *he was led*; and another, *he was driven* of the Spirit into the Wilderneſs, to be tempted of the Devil, *Matt.* 4. 1. *Mark* 1. 12.

But to return, thus it happeneth ſometimes to them that are coming to *Jeſus Chriſt*. A ſad Hap indeed: One would think, that he that is flying from Wrath to come, has little Need of ſuch Clogs as theſe; and yet ſo it is, and woful Experience proves it:

The Church of old complained, *that her Enemies overtook her between the Straights:* Juſt betwee Hope and Fear, Heaven and Hell, *Lam.* 1.

This Man feeleth the Infirmity of his Fleſh; he find eth a Proneneſs in himſelf to be deſparate: No he chides with God, flings and tumbles like a wil Bull in a Net, and ſtill the Guilt of all returns upo himſelf to the Cruſhing of him to Pieces: Yet he fee eth his Heart ſo hard, that he can find, as he think no kind falling under any of his Miſcarriages. No he is a Lump of Confuſion in his own Eyes, who Spirit and Actions are without Order.

Temptations ſerve the Chriſtians, as the Shepherd Dog ſerveth the ſilly Sheep, that is, coming behin the Flock, he runs upon it, pulls it down, worries i wounds it, and grievouſly bedabbleth it with Dirt an Wet, in the loweſt Places of the Furrows of the Fiel and not leaving it, untill it is half dead, nor then ne ther, Except God rebuke.

Here is now Room for Fears of being caſt awa Now *I* ſee *I* am loſt ſays the Sinner; This is not c ming to Jeſus Chriſt, ſays the Sinner; ſuch a deſpara hard and wretched Heart as mine is, cannot be a gr cious One, ſaith the Sinner: And bid ſuch an One better, he ſays, *I* cannot, no, *I* cannot.

Queſt. *But what will you ſay to a Soul in this Co dition?*

Anſw. I will ſay, That Temptations have attend the beſt of God's People; I will ſay, that Temptati come to do us good; and I will ſay alſo, that ther a Difference betwixt growing worſe and worſe, thy ſeeing more clearly how bad thou art.

There is a Man of an ill-favoured Countenan who hath too high a Conceit of his Beauty; and w ing the Benefit of a Glaſs he ſtill ſtands in his own C ceit; at laſt a Limner is ſent unto him, who dra

his ill-favoured Face to the Life; now looking there-on, he begins to be convinced that he is not half so handsome as he thought he was. Coming-sinner, thy Temptations are these Painters, they have drawn out thy ill-favoured Heart to the Life; and have set it before thine Eyes, and now thou seest how ill-favoured thou art.

Hezekiah was a good Man, yet when he lay sick (for ought *I* know) he had somewhat too good an Opinion of his Heart; and for ought *I* know also, the Lord might upon his Recovery, leave him to a Temptation, that he might better know all that was in his Heart. Compare *Isa.* 38. 1, 2, 3. with 2 *Chron.* 32. 31.

Alas! we are sinful out of Measure, but see it not to the Full, untill an Hour of Temptation comes: But when it comes, it doth as the Painter doth, draweth out our Heart to the Life: Yet the Sight of what we are should not keep us from coming to Jesus Christ.

There are two Ways, by which God lets a Man into a Sight of the Naughtiness of his Heart: One is, by the Light of the Word and Spirit of God; and the Other is, by the Temptations of the Devil. But by the First, we see our Naughtiness one Way, and by the Second another. By the Light of the Word and Spirit of God, thou hast a Sight of thy Naughtiness, and by the Light of the Sun, thou hast a Sight of the Spots, and Defilements that are in thy House or Raiment. Which Light gives thee to see a Necessity of Cleansing, but maketh not the Blemishes to spread more abominably. But when Satan comes, when he tempts, he puts Life and Rage into our Sins, and turns them, as it were, into so many Devils within us. Now like Prisoners they attempt to break through the Prison of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any ways: To the Scandal of the

Goſpel, and Reproach of Religion, to the Darkning of our Evidences, and Damning of our Souls.

But I ſhall ſay, as I ſaid before, this hath oft-times been the Lot of God's People. And, *No Temptation hath overtaken thee but ſuch as is common to Man; and God is faithful, who will not ſuffer thee to be tempted above what thou art able*, 1 Cor. 10. 13. See the Book of *Job*, the Book of *Pſalms*, and that of the *Lamentations*. And remember farther, that Chriſt himſelf was tempted to blaſpheme, to worſhip the Devil, and to murther himſelf, *Matth.* 4. *Luke* 4. (Temptations worſe than which thou canſt hardly be overtaken with.) But he was ſinleſs, that is true. And he is thy Saviour, and that is as true. Yea, it is as true alſo, that by his being tempted, he became the Conquerer of the Tempter, and a Succourer of thoſe that are tempted, *Col.* 2. 14, 15. *Heb.* 2. 15. *Chap.* 4. 15, 16.

Queſt. *But what ſhould be the Reaſon that ſome that are coming to Chriſt ſhould be ſo lamentably caſt down, and buffeted with Temptations?*

Anſw. It may be for ſeveral Cauſes.

Firſt, Some that are coming to Chriſt, cannot be perſwaded, untill the Temptation comes, that they are ſo vile as the Scripture ſaith they are: True, they ſee ſo much of their Wretchedneſs, as to drive them to Chriſt: But there is an *Over* and *Above* of Wickedneſs, which they ſee not. *Peter* little thought that he had had Curſing, and Swearing, and Lying, and an Inclination in his Heart to Deny his Maſter, before the Temptation came: But when that indeed came upon him, then he found it there to his Sorrow, *John* 13. 36, 37. 38. *Mark* 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to Jeſus Chriſt, are too much affected with their own Graces, and too little

little taken with Christ's Person; wherefore God, to take them off from doting on their own Jewels, and that they might look more to the Person, Undertaking and Merits of his Son, plunges them into the Ditch by Temptations. And this I take to be the Meaning of *Job*: *If I wash me*, said he, *with Snow-water, and make my self never so clean, yet wilt thou plunge me in the Ditch, and mine own Cloaths shall abhor me*, Job 9. 30. *Job had been a little too much* tampering with his own Graces, and setting his Excellencies a little too high; (as these Texts make manifest, *Job* 33. 8, 9, 10, 11, 12. *Chap.* 34. 5, 6, 7, 8, 9. *Chap.* 35. 2, 3. *Chap.* 38. 1. 2. *Chap.* 40. 1, 2, 3, 4. *Chap.* 42. 3, 4, 5, 6.) But by that the Temptations were ended, you find him better taught.

Yea, God doth oft-times, even for this Thing, as it were, take our Graces from us, and so leave us almost quite to our selves, and to the Tempter, that we may learn not to love the Picture more than the Person of his Son. See how he dealt with them in the 16th of *Ezekiel*, and the 2d of *Hosea*.

Thirdly, Perhaps thou hast been given too much, to judge thy Brother, to condemn thy Brother, because a poor tempted Man: And God, to bring down the Pride of thy Heart, letteth the Tempter loose upon thee, that thou also may'st feel thy self weak. *For Pride goeth before Destruction, and an haughty Spirit before a Fall*, Prov. 16. 18.

Fourthly, It may be thou hast dealt a little too roughly with those that God hath this Way wounded; not considering thy self, lest thou also be tempted: And therefore God hath suffered it to come unto thee, *Gal.* 6. 1.

Fifthly, It may be thou wast given to Slumber and Sleep, and therefore these Temptations were sent to awake thee. You know that *Peter*'s Temptation came

upon him, after his ſleeping; then, inſtead of Watching and Praying; then he denyed, and denyed, and denyed his Maſter, *Matt.* 26.

Sixthly, It may be thou haſt preſumed too far, and ſtood too much in thine own Strength, and therefore is a Time of Temptation come upon thee. This was alſo One Cauſe, why it came upon *Peter*: *Though all Men forſake thee, yet will not I.* Ah! that's the Way to be tempted indeed, *John* 13. 36, 37, 38.

Seventhly, It may be God intends to make thee wiſe, to ſpeak a Word in Seaſon to others that are afflicted; and therefore he ſuffereth thee to be tempted. *Chriſt was tempted, that he might be able to ſuccour them that are tempted*, Heb. 2. 18.

Eighthly, It may be Satan hath dared God to ſuffer him to tempt thee; promiſing himſelf, that if he will but let him do it; *Thou wilt curſe him to his Face.* Thus he obtained Leave againſt *Job*; wherefore take heed, tempted Soul, leſt thou proveſt the Devil's Sayings true, *Job* 1. *Chap.* 2.

Ninthly, It may be thy Graces muſt be tryed in the Fire, that that Ruſt that cleaveth to them, may be taken away, and themſelves proved, both before Angels and Devils, to be far better than of Gold that periſheth; it may be alſo, that thy Graces are to receive ſpecial Praiſes and Honour, and Glory, at the Coming of the Lord Jeſus (to Judgment) for all the Exploits that thou haſt acted by them againſt Hell, and its infernal Crue, in the Day of thy Temptation, 1 *Pet.* 1. 6, 7.

Tenthly, It may be God would have others learn by the Sighs, Groans and Complaints under Temptations, to beware of thoſe Sins; for the ſake of which, thou art at preſent delivered to the Tormentors.

But

But to conclude this, put the Worſt to the Worſt, (and then Things will be bad enough) ſuppoſe that thou art to this Day without the Grace of God, yet thou art but a miſerable Creature, a Sinner, that has need of a Bleſſed Saviour; and the Text preſents thee with One as good and kind, as Heart can wiſh; who alſo for thy Encouragement ſaith, *And him that cometh to me, I will in no wiſe caſt out.*

To come therefore to a WORD *of* APPLICATION.

IS it ſo, *That they that are coming to Jeſus Chriſt are oft-times heartily afraid, that Jeſus Chriſt will not receive them?* Then this teacheth us theſe Things:

Firſt, That Faith and Doubting, may at the ſame Time have their Reſidence in the ſame Soul. *O thou of little Faith, Wherefore didſt thou doubt?* Mat. 14. 31. He ſaith not, O! *Thou of* no *Faith*; but, O! *Thou of* little *Faith*. Becauſe he had a *Little Faith* in the midſt of his many Doubts. The ſame is true, even of many that are coming to *Jeſus Chriſt*: They come, and fear they come not, and doubt they come not. When they look upon the Promiſe, or a Word of Incouragement by Faith, then they come; but when they look upon themſelves, or the Difficulties that lie before them, then they doubt. *Bid me come*, ſaid *Peter*: *Come*, ſaid *Chriſt*. So he went down out of the Ship to go to *Jeſus*, but his Hap was to go to him upon the *Water*; there was the *Tryal*. So it is with the poor *deſiring Soul*: *Bid me come*, ſays the Sinner; *Come*, ſays *Chriſt*, and *I will in no wiſe caſt thee out*: So he *comes*, but his Hap is to come up-

on the Water, upon drowning *Difficulties*; if therefore the *Wind* of *Temptations* blow, the *Waves* of *Doubts* and *Fears* will presently arise, and this *coming Sinner* will begin to sink, if he has but *little Faith*.

But you shall find here, in *Peter*'s little Faith, a two-fold Act; to wit, *Coming* and *Crying*: Little Faith cannot come all the Way without Crying: So long as its holy Boldness lasts, so long it can come with Peace; but when it's *So*, it can come no farther, it will go the rest of the Way with Crying. *Peter* went as far as his little Faith would carry him: He also cry'd as far as his little Faith would help, *Lord, save me, I perish*: And so with Coming and Crying he was kept from Sinking, though he had but a little Faith. *Jesus stretched forth his Hand, and caught him, and said unto him, O! Thou of little Faith, wherefore didst thou doubt.*

Secondly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid, that Jesus Christ will not receive them?* Then this shews us a Reason of that Dejection, and those Castings down, that very often we perceive to be in them that are coming to *Jesus Christ*. Why, it is because they are afraid that *Jesus Christ* will not receive them. The poor World they mock us, because we are a dejected People; I mean, because we are sometimes so; but they do not know the Cause of our Dejection. Could we be perswaded, even then, when we are dejected, that *Jesus Christ* would indeed receive us, it would make us fly over their Heads, and would put more Gladness into our Hearts, than in the Time in which their Corn, Wine and Oil increases, *Psal.* 4. 6, 7.

Thirdly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them?* Then this shews, that they that are coming to *Jesus Christ*, are an awakened, sensible, considering People; for Fear cometh from Sense, consi-

deration.

deration of Things. They are ſenſible of Sin, ſenſible of the Curſe due thereto; they are alſo ſenſible of the Glorious Majeſty of God, and of what a bleſſed, bleſſed Thing it is to be received of *Jeſus Chriſt*: The Glory of Heaven, and the Evil of Sin, theſe Things they conſider, and are ſenſible of. *When I remember, I am afraid; when I conſider, I am afraid*, Job 21. 6. Chap. 36. 15.

Theſe Things daſh their Spirits, being awake and ſenſible. Were they dead, like other Men, they would not be afflicted with Fear, as they are: For dead Men fear not, feel not, care not, but the Living and ſenſible Man, he it is that is oft-times heartily afraid that *Jeſus Chriſt* will not receive him. I ſay, the dead and ſenſleſs are not diſtreſſed: They preſume they are groundleſly confident. *Who ſo bold as blind Bayard?* Theſe indeed ſhould fear, and be afraid, becauſe they are not coming to *Jeſus Chriſt*. O! the Hell, the Fire, the Pit, the Wrath of God, and Torment of Hell, that are prepared for poor neglecting Sinners! *How ſhall we eſcape, if we neglect ſo great Salvation!* Heb. 2. 3. But they want Senſe of Things, and ſo cannot fear.

Fourthly, Is it ſo, *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them!* Then this ſhould teach Old Chriſtians to pity and pray for young Comers: *You know the Heart of a Stranger; for you your ſelves were Strangers in the Land of* Egypt. You know the Fears, and Doubts, and Terrours, that take hold of them; for that they ſometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath overtaken them, Fear of the Wrath of God, hath overtaken them: Perhaps they are within the Sight of Hell-fire; and the Fear of going thither, is burning

hot

hot within their Hearts. You may know, how ſtrangely Satan is ſuggeſting his Deviliſh Doubts unto them, if poſſible he may ſink and drown them, with the multitude and weight of them. Old Chriſtians mend up the Path for them, take the Stumbling-blocks out of the Way: Leſt that which is feeble and weak be turned aſide, but let it rather be healed, *Heb.* 12.

I come now to the next Obſervation, *and ſhall ſpeak a little to that; to wit,*

THat *Jeſus Chriſt* would not *have them, that in Truth are coming to him, Once think, that he will caſt them out.*

The Text is full of this: For he ſaith, *And him that cometh to me, I will in no wiſe caſt out.* Now, if he ſaith, *I will not*; he would not have us think, *He will.*

This is yet farther manifeſt by theſe Conſiderations;

Firſt, Chriſt Jeſus did forbid even them, that as yet were not coming to him, Once to think him ſuch an One. *Do not think* (ſaid he) *that I will accuſe you to the Father*, John 5. 45.

Theſe (as I ſaid) were ſuch, that as yet, were not coming to him: For he ſaith of them a little before; *And ye will not come to me*: For the Reſpect they had to the Honour of Men kept them back. Yet, I ſay, Jeſus Chriſt gives them to underſtand, that though he might juſtly reject them, yet he would not, but bids them not *Once to think, that he would accuſe them to the Father.* Now, not to accuſe (with Chriſt) is to plead for: For Chriſt in theſe Things, ſtands not Neuter between the Father and Sinners. So then, if

Jeſus

Jesus Christ would not have them think, that *Yet* will not come to Him, that he will accuse them; then he would not that they should think so, that in Truth are coming to Him: *And him that cometh to me, I will in no wise cast out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before Jesus Christ; so he carried it both by Words and Actions, that he evidently enough made it manifest, that Condemning and Casting out, were such things, for the doing of which he came not into the World.

Wherefore, when they had set her before him, and had laid to her Charge her heinous Fact, he stooped down, and with his Finger wrote upon the Ground, as though he heard them not. Now what did he do by this his Carriage, but testifie plainly that he was not for receiving Accusations against poor Sinners, whoever accused by? And observe, Though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning Persons from her. And then he adds for her Encouragement to come to him; *Neither do I condemn thee; go, and sin no more*, John 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Not but that he indeed abhorred the Fact, but he would not condemn the Woman for the Sin, because that was not his Office: *He was not sent into the World, to condemn the World, but that the World through Him might be saved*, John 3. 17. Now, if Christ, though urged to it, would not condemn the guilty Woman, though she was far at present from coming to him, he would not that they should once think, that he will cast them out, that in truth are coming to him; *And him that cometh to me, I will in no wise cast out.*

Thirdly, Christ plainly bids the turning Sinner, *Come*; and forbids him to entertain any such thought,

as

as that *He will cast him out. Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts; and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon,* Isa. 55. 7.

The Lord, by bidding the Unrighteous forsake his Thoughts; doth in special forbid, as I have said, *viz.* Those Thoughts that hinder the coming Man in his Progress to Jesus Christ, *His Unbelieving Thoughts.*

Therefore, he bids him not only forsake his Ways, but his Thoughts; *Let the Wicked forsake his Ways, and the Unrighteous Man his Thoughts.* 'Tis not enough to forsake one, if thou wilt come to *Jesus Christ*; because the other will keep thee from him. Suppose a Man forsakes his wicked Ways, his debauched and filthy Life; yet if these Thoughts, *That Jesus Christ will not receive him* be entertained and nourished in his Heart; them Thoughts will keep him from coming to Jesus Christ,

Sinner, Coming Sinner; Art thou for coming to Jesus Christ: *Yes*; says the Sinner. Forsake thy wicked Ways then. *So I do*, says the Sinner. Why comest thou then so slowly? *Because I am hindred.* What hinders? Has God forbidden thee? *No*, Art thou not willing to come faster? *Yes, yet I cannot.* Well, prithee be plain with me, and tell me the Reason and Ground of thy Discouragement: *Why* (says the Sinner), *though God forbids me not, and though I am willing to come faster; yet there naturally ariseth this, and that, and the other Thought in my Heart, that hinders my Speed to Jesus Christ. Sometimes I think I am not Chosen; sometimes I think I am not Called; sometimes I think I am come too Late; and sometimes I think I know not what it is to Come. Also One While I think I have no Grace; and then again, that I cannot Pray; and then again, I think that I am a very Hypocrite.*

And

and these Things keep me from coming to Jesus Christ. Look ye now! Did not I tell ye so? There are Thoughts yet remaining in the Heart, even of those who have forsaken their wicked Ways; and with those Thoughts they are more plagued, than with any Thing else; because they hinder their coming to *Jesus Christ*; for the Sin of *Unbelief*, (which is the Original of all these Thoughts) is that which besets a Coming Sinner more easily than doth his Ways, *Heb.* 12. 1, 2. 3, 4.

But now, since *Jesus Christ* commands thee to forsake these Thoughts; forsake them, coming Sinner: And if thou forsake them not, thou transgressest the Commands of Christ, and abidest thine own Tormentor, and keepest thy self from Establishment in Grace: *If ye will not believe, ye shall not be established,* Isa. 7. 9.

Thus you see, how *Jesus Christ* setteth himself against such Thoughts, that any Way discourage the Coming Sinner; and thereby truly vindicates the Doctrine we have in Hand; To wit, *That Jesus Christ would not have them, that in Truth are coming to Him, once think, that he will cast them out.* And him that cometh to me, *I will in no wise cast out.*

I come now to the Reasons *of the* Observation,

1. IF *Jesus Christ* should allow thee *Once* to think, that he will cast thee out; he must allow thee to think, that he will falsifie his Word: For he hath said, *I will in no wise cast out.* But Christ would not that thou should'st count him as One, that will falsifie his Word: For he saith of himself, *I am the Truth*:

There-

Therefore he would not, that any that in truth are coming to him, ſhould *Once* think, that he will caſt them out.

Secondly, If *Jeſus Chriſt* ſhould allow the Sinner, that in Truth is coming to him, *Once* to think, that he will caſt him out; then he muſt allow, and ſo countenance the firſt Appearance of Unbelief; the which he counteth his greateſt Enemy; and againſt which he has bent even his Holy Goſpel. Therefore *Jeſus Chriſt* would not, that they that in truth are coming to, ſhould once think, that he will caſt them out: See *Matt.* 14. 31. *Chap.* 21. 21. *Mark* 11. 23. *Luke* 24. 25.

Thirdly, If *Jeſus Chriſt* ſhould allow the Coming-ſinner *Once* to think that he will caſt him out: Then he muſt allow him to make a Queſtion, Whether he is willing to receive his Father's Gift; For the Coming-ſinner is his Father's Gift; as alſo ſays the Text; but he teſtifieth, *All that the Father giveth him ſhall come to him: And him that cometh, he will in no wiſe caſt out.* Therefore, *Jeſus Chriſt* would not have him, that in truth is coming to him, *Once* to think, that he will caſt him out.

Fourthly, If *Jeſus Chriſt* ſhould allow them *Once* to think (that indeed are coming to him) that he will caſt them out, he muſt allow them to think, that he will deſpiſe and reject the Drawing of his Father: For *No Man* can come to him, but whom the Father draweth. But it would be high Blaſphemy, and damnable Wickedneſs *Once* to imagine thus. Therefore, *Jeſus Chriſt* would not have him that cometh, *Once* think that he will caſt him out.

Fifthly, If *Jeſus Chriſt* ſhould allow thoſe that indeed are coming to him, *Once* to think, that he will caſt them out; He muſt allow them to think, that he will be Unfaithful to the Truſt and Charge, that his

Father

Father hath committed to him; which is to Save, and not to Loſe any thing of that which he hath given unto him to ſave, *John* 6. 36. But the Father hath given him a Charge, to ſave the Coming-ſinner; therefore it cannot be, that he ſhould allow, that ſuch an One ſhould *Once* think, that he will caſt him out.

Sixthly, If *Jeſus Chriſt* ſhould allow, that they ſhould *Once* think, that are coming to him, that he will caſt them out; then he muſt allow them to think, that he will be unfaithful to his Office of Prieſthood: For, as by the firſt Part of it, he paid Price for, and ranſomed Souls; ſo by the ſecond Part thereof, he continually maketh Interceſſion to God for them that come, *Heb.* 7. 25. But he cannot allow us to queſtion his Faithful Execution of his Prieſthood; Therefore he cannot allow us *Once* to think, that the Coming-ſinner ſhall be caſt out.

Seventhly, If *Jeſus Chriſt* ſhould allow us once to think, that the Coming-ſinner ſhall be caſt out: Then he muſt allow us to queſtion his Will, or Power, or Merit to ſave. But he cannot allow us *Once* to queſtion any of theſe: Therefore not *Once* to think, that the Coming-ſinner ſhall be caſt out.

1. He cannot allow us to queſtion his *Will*: For he ſaith in the Text; *I will in no wiſe caſt out.*

2. He cannot allow us to queſtion his *Power*: For the Holy Ghoſt ſaith, he is *able* to ſave to the utmoſt them that come.

3. He cannot allow us to queſtion the *Efficacy* of *his Merit*: For the Blood of Chriſt cleanſeth the Comer from all Sin, 1 *John* 1. Therefore he cannot allow, That he that is coming to him, ſhould *Once* think, that he will caſt him out.

Eighthly, If *Jeſus Chriſt* ſhould allow the Coming-ſinner once to think that he will caſt him out; he muſt

muſt allow him to give the Lye to the manifeſt Teſtimony of the Father, Son, and Spirit; yea, to the whole Goſpel contained in *Moſes*, the *Prophets*, the Book of *Pſalms*, and that commonly called the *New Teſtament*. But he cannot allow of this; therefore, not that the Coming Sinner ſhould once think, That he will caſt him out.

Ninthly, Laſtly, If *Jeſus Chriſt* ſhould allow him that is coming to him, *Once* to think that he will caſt him out. He muſt allow him to queſtion his Father's Oath; which he in Truth and Righteouſneſs hath taken; that they might have a ſtrong Conſolation, who have fled for Refuge to *Jeſus Chriſt*: But he cannot allow this; therefore he cannot allow that the Coming Sinner ſhould once think, that he will caſt him out, *Heb.* 6.

I come now to make ſome General Uſe and Application of the Whole, and ſo to draw towards a Concluſion.

THE Firſt Uſe, *A Uſe of Information*: And it informeth us, that Men by Nature are far off from Chriſt.

Let me a little improve this *Uſe*, by ſpeaking to theſe three Queſtions.

1. *Where is he that is coming to Jeſus Chriſt?*
2. *What is he that is coming to Jeſus Chriſt?*
3. *Whither is he to go that cometh not to Jeſus Chriſt?*

Firſt, *Where is he?*

Anſw. He is far from God, he is without him, even alienate from him, both in his Underſtanding, Will,

Will, Affections, Judgment, and Conſcience, *Epheſ.* 2. 2. *Chap.* 4. 8.

2. He is far from *Jeſus Chriſt*, who is the only Deverer of Men from Hell-fire; *Pſal.* 73. 27.

3. He is far from the Work of the Holy Ghoſt, he Work of Regeneration and a ſecond Creation, ithout which no Man ſhall ſee the Kingdom of Heaen, *John* 3. 3.

4. He is far from being Righteous, from that ighteouſneſs that ſhould make him acceptable in od's Sight, *Iſa.* 46. 14.

5. He is under the Power and Dominion of Sin: in reigneth in and over him; it dwelleth in every aculty of his Soul, and Member of his Body: So hat from Head to Foot there is no Place clean, *Iſa.* 1. . *Rom.* 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the Peſt-houſe with *Uzziah*; and excluded the Camp of *Iſrael*, with the Lepers, 2 *Chron.* 6. 21. *Num.* 5. 2.

7. His Life is among the Unclean; *He is in the Gall of Bitterneſs, and in the Bond of Iniquity*, Job 26. 4. Acts 8. 23.

8. He is in Sin, in the Fleſh, in Death, in the Snare f the Devil, and is taken Captive by him at his Will, 1 *Cor.* 15. 17. *Rom.* 8. 8. 1 *John* 3. 14. 2 *Tim.* . 26.

9. He is under the Curſe of the Law, and the Deil dwells in him, and hath the Maſtery of him, *Gal.* . 13. *Eph.* 2. 2, 3. *Acts* 26. 18.

10. He is in Darkneſs, and walketh in Darkneſs, nd knows not whither he goes; for Darkneſs has linded his Eyes.

11. He is in the broad Way that leadeth to Deſtruion; and holding on, he will aſſuredly go in at the road Gate, and ſo down the Stairs to Hell.

Secondly,

Secondly, *What is he that cometh not to* Jesus Christ?

1. He is counted One of God's Enemies, *Luke*, 19. 14. *Rom.* 8. 7.

2. He is a Child of the Devil, and of Hell; so the Devil begat him, as to his sinful Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ; *John* 8. 44. 1 *John* 3. 8. *Matt.* 23. 15. *Psal.* 9. 17.

3. He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face, *Ephes.* 2. 1, 2, 3. *John* 21. 29, 30, 31.

4. He is a Self-Murtherer; he wrongeth his own Soul, and is One that loveth Death, *Prov.* 1. 18. *Chap.* 8. 35, 36.

5. He is a Companion for Devils, and damned Men, *Prov.* 21. 16. *Matt.* 25. 41.

Thirdly, *Where is he like to go that cometh not to* Jesus Christ?

1. He that cometh not to him, is like to go *farther* from him; so every Sin is a Step farther from *Jesus Christ*, Hos. 11.

2. As he is in Darkness, so he is like to go on in it, For Christ is the Light of the World, and he that comes not to him, walketh in Darkness, *John* 8. 12.

3. He is like to be removed at last, as far from God and Christ, and Heaven, and all Felicity, as an infinite God can remove him, *Matt.* 12. 41.

But *Secondly*, This Doctrine of coming to Christ, informeth us, *Where poor destitute Sinners may find Life for their Souls*, and that is in Christ: This Life is in his Son; he that hath the Son, hath Life: And again, *Whoso findeth me, findeth Life, and shall obtain Favour of the Lord*, Prov. 8.

Now

Now for farther Enlargement, I will alſo here propound three more Queſtions,

1. *What Life is in Chriſt?*
2. *Who may have it?*
3. *Upon what Terms?*

Firſt, *What Life is in Jeſus Chriſt?*

1. There is juſtifying Life in Chriſt. Man by Sin, is dead in Law: And Chriſt only can deliver him by his Righteouſneſs and Blood, from this Death into a State of Life: *For God ſent his Son into the World, that we might live through him,* 1 John 4. 9. That is, through the Righteouſneſs which he ſhould accompliſh, and the Death that he ſhould die.

2. There is Eternal Life in Chriſt: Life that's endleſs; Life for ever and ever. *He hath given us Eternal Life, and this Life is in his Son,* 1 John 5.

Now Juſtification and Eternal Salvation being both in Chriſt, and no where elſe to be had for Men, who would not come to Jeſus Chriſt?

Secondly, *Who may have this Life?*

I anſwer, Poor, Helpleſs, Miſerable Sinners. Particularly,

1. Such as are willing to have it; *Whoſoever will, let him take the Water of Life,* Rev. 22. 17.

2. He that thirſteth for it, *I will give to him that is athirſt of the Fountain of the Water of Life,* Rev. 21. 6.

3. He that is weary of his Sins. *This is the Reſt, whereby you may cauſe the Weary to reſt; and this is the Refreſhing,* Iſa. 28. 12.

4. He that is Poor and Needy, *He ſhall ſpare the Poor and Needy, and ſhall ſave the Souls of the Needy.*

5. He that followeth after him, cryeth for Life. *He that follows me ſhall not walk in Darkneſs, but ſhall have the Light of Life,* John 8. 12.

Thirdly,

Thirdly, *Upon what Terms may he have this Life?*

Answ. Freely. Sinner doſt thou hear? Thou may'ſt have it freely. Let him take the Water of Life freely: I will give him of the Fountain of the Water of Life freely; *And when they had nothing to pay, he freely forgave them both*, Luke 7.

Freely, without Money, or without Price. *Ho, Every one that thirſteth, come ye to the Waters: And he that hath no Money, come, Buy, and Eat: Yea, come, Buy Wine and Milk, without Money and without Price*, Iſa. 55. 1.

Sinner, Art thou Thirſty? Art thou Weary? Art thou Willing? Come then, and regard not your Stuff; for all the Good that is in Chriſt, is offered to the Coming Sinner, without Money, and without Price. He has Life to give away, to ſuch as want it, and that have not a Penny to purchaſe it; and he will give it freely. Oh, what a bleſſed Condition is the Coming Sinner in!

But *Thirdly*, This Doctrine of Coming to Jeſus Chriſt for Life, informeth us, *That it is to be had no where elſe*: Might it be had any where elſe, the Text, and Him that ſpoke it, would be but little ſet by: For what great Matter is there in, *I will in no wiſe caſt out*, If another ſtood by that would receive them? But here appears the Glory of Chriſt, that none but he can ſave. And here appears his Love, that though none can ſave but He, yet he is not Coy in Saving, *But him that comes to me*, (ſaith he) *I will in no wiſe caſt out.*

That none can ſave but Jeſus Chriſt, is evident from *Acts* 4. 12. *Neither is there Salvation in any other; and he hath given us eternal Life, and this Life is in his Son.* If Life could have been had any where elſe, it ſhould have been in the Law: But it is not in the Law; For by the Deeds of the Law, no Man living

ſhall

hall be justified; and if not justified, then no *Life*.

Therefore *Life* is no where to be had, but in Jesus Christ, *Gal.* 3.

Queſt. *But why would God ſo order it, that Life ould be had no where elſe, but in Jeſus Chriſt?*

Anſw. There is Reaſon for it; and that both with Reſpect to God and Us.

First, *With Reſpect to God?*

First, That it might be in a Way of Juſtice, as well as Mercy: And in a Way of Juſtice it could ot have been, if it had not been by Chriſt; beauſe He, and He only, was able to anſwer the Demand of the Law; and give for Sin what the Juſtice hereof required. All Angels had been cruſhed down o Hell for ever, had that Curſe been laid upon them or our Sins, which was laid upon Jeſus Chriſt: But twas laid upon him, and he bare it; and anſwered he Penalty, and redeemed his People from under t, with that Satisfaction to Divine Juſtice, that God himſelf doth now proclaim, that he is faithful and uſt to forgive us, if by Faith we ſhall venture to Jeſus, and truſt to what he has done for Life, *Rom.* 3. 24, 25, 26. *John* 1. 9.

Secondly, Life muſt be by Jeſus Chriſt, that God might be adored and magnified, for finding out this Way. This is the Lord's Doings, that in all Things he might be glorified through Jeſus Chriſt our Lord.

Thirdly, It muſt be by Jeſus Chriſt, that Life might be at God's Diſpoſe, who hath great Pity for the Poor the Lowly, the Meek, the Broken in Heart; and for them that others care not for, *Pſal.* 34. 6. *Pſal.* 138. 6. *Pſal.* 25. *Pſal.* 51. 17. *Pſal.* 147. 3.

Fourthly, Life muſt be in Chriſt, to cut off Boaſting from the Lips of Men. This alſo is the Apoſtle's Reaſon, in *Rom.* 3. 20, 27. and *Epheſ.* 2. 8, 9, 10.

Secondly,

Secondly, Life muſt be in Jeſus Chriſt, with *Reſp* *to Us.*

Firſt, That we might have it upon the eaſie Terms, to wit, *Freely*; as a Gift, not as Wages: W it in *Moſes*'s Hand, we ſhould come hardly at i was it in the People's Hand, we ſhould pay ſound for it? But thanks be to God it is in *Chriſt*, laid up him, and by him to be communicated to Sinners upo eaſie terms, even for Receiving, Accepting and En bracing with Thankſgiving: As the Scriptures plain declare, *John* 1. 11, 12. 2 *Cor.* 11. 4. *Heb.* 11. 1 *Col.* 3. 13, 14. 15.

Secondly, Life is in Chriſt *for Us*, that it might no be upon ſo brittle a Foundation, as indeed it would had it been any where elſe. The Law it ſelf is wea becauſe of us, as to this: But Chriſt is a tryed Stone a ſure Foundation, One that will not fail to bear th Burthen, and to receive thy Soul, Coming-ſinner.

Thirdly, Life is in Chriſt, that it might be ſure t all the Seed. Alas! the Beſt of us, was Life left in ou Hands, to be ſure we ſhould forfeit it, over, and over and over: Or, was it in any other Hand, we ſhould by our often Backſlidings ſo offend him, that at laſt he would ſhut up his Bowels in everlaſting Diſplea ſure againſt us. But now it is in Chriſt, it is with One that can pity, pray for, pardon, yea, multiply Par dons: It is with One that can have Compaſſion upo us, when we are out of the Way, with One that hath an Heart to fetch us again, when we are gone aſtray; with One that can pardon without upbraiding. Bleſ ſed be God, that Life is in Chriſt! For now 'tis ſure to all the Seed.

But *Fourthly*, This Doctrine of Coming to Jeſus Chriſt for Life, informs us of the Evil of Unbelief; that wicked Thing that is the only, or chief hinde rance to the Coming ſinner. Doth the Text ſay,

Come

Come, Doth it say, *And him that cometh to me, I will in no wise cast out?* Then what an Evil is that, that keepeth Sinners from coming to Jesus Christ? And that Evil is Unbelief? For by Faith we come? by Unbelief we keep away. Therefore it is said to by that, by which a Soul is said to depart from God; because it was that which at first caused the World to go off from him, and that also that keeps them from him to this Day. And it doth it the more easily, because it doth it with a Wile.

This Sin may be called *The White Devil*, for it oftentimes in its mischievous Doing in the Soul, shews as if it was an Angel of Light: Yea, it acteth like a Counsellour of Heaven. Therefore, a little to discourse of this evil Disease.

First, It is that Sin, *above all others*, that hath some Shew of *Reason* in its Attempts. For it keeps the Soul from Christ, by pretending its present Unfitness, and Unpreparedness; as want of more Sense of Sin, want of more Repentance, want of more Humility, want of a more broken Heart.

Secondly, It is the Sin that most suiteth with the Conscience: The Conscience of the Coming-sinner tells him, that he hath nothing good, that he stands indictable for ten thousand Talents; that he is a very ignorant, blind, and hard-hearted Sinner, unworthy to be once taken notice of by Jesus Christ: And will you (says Unbelief) in such a Case as you now are, presume to come to Jesus Christ?

Thirdly, It is the Sin that most suiteth with our *Sense of Feeling*. The Coming-sinner feels the Workings of Sin, of all Manner of Sin and Wretchedness in his Flesh; he also feels the Wrath and Judgment of God due to Sin, and oft-times staggers under it. Now, says Unbelief, you may see you have no Grace, for that which works in you is Corruption! You may

alſo perceive that God doth not love you, becauſe the Senſe of his Wrath abides upon you. Therefore, how can you bear the Face to come to Jeſus Chriſt?

Fourthly, It is that Sin above all others, that moſt ſuiteth the Wiſdom of our Fleſh. The Wiſdom of our Fleſh thinks it Prudence to queſtion a While, to ſtand back a While, to hearken to both Sides a While; and not to be raſh, ſudden, or unadviſed in too bold a Preſuming upon Jeſus Chriſt. And this Wiſdom Unbelief falls in with.

Fifthly, It is the Sin above all other, that continually is whiſpering the Soul in the Ear with Miſtruſts of the Faithfulneſs of God in keeping Promiſe to them that come to Jeſus Chriſt for Life. It alſo ſuggeſts Miſtruſts, about Chriſt's Willingneſs to receive it, and ſave it. And no Sin can do this ſo artificially, as Unbelief.

Sixthly, It is alſo that Sin which is always at Hand to enter an Objection againſt this, or that Promiſe, that by the Spirit of God is brought to our Heart to comfort us; And if the poor Coming-ſinner is not aware of it, it will by ſome Exaction ſlight, trick, or cavil quickly wreſt from him the Promiſe again, and he ſhall have but little Benefit of it.

Seventhly, It is that above all other Sins, that weakens our Prayers, our Faith, our Love, our Diligence, our Hope and Expectations: It even taketh the Heart away from God in Duty.

Eighthly, Laſtly, This Sin, as I have ſaid even now, it appears in the Soul with ſo many ſweet Pretences to Safety and Security; that it is, as it were, Counſel ſent from Heaven: Bidding the Soul be wiſe, wary, conſiderate, well adviſed, and to take heed of too raſh a Venture upon Believing. Be ſure firſt, that God loves you; take hold of no Promiſe untill you

are

are forced by God unto it; neither be you ſure of your Salvation, doubt it ſtill, though the Teſtimony of the Lord has been often confirmed in you: Live not by Faith, but by Sence: And when you can neither ſee nor feel, then fear and miſtruſt, then doubt and queſtion all. This is the Deviliſh Counſel of Unbelief, which is ſo covered over with ſpecious Pretences, that the wiſeſt Chriſtian can hardly ſhake off theſe Reaſonings.

But to be brief: Let me here give the *Chriſtian Reader*, a more particular Deſcription of the Qualities of Unbelief, by oppoſing Faith unto it, in theſe Twenty Five Particulars.

Firſt, Faith believeth the Word of God, but Unbelief queſtioneth the Certainty of the ſame, *Pſal.* 106.24.

Secondly, Faith believeth the Word, *becauſe it is true*, but Unbelief doubteth thereof, *becauſe it is true*, 1 Tim. 4. 3. John 8. 45.

Thirdly, Faith ſees more in a Promiſe of God to help, than in all other things to hinder. But Unbelief, notwithſtanding God's Promiſe, ſaith, How can theſe things be? *Rom.* 4. 19, 20, 21. 2 *Kings* 7. 2. John 3. 11, 12.

Fourthly, Faith will make thee ſee Love in the Heart of Chriſt, when with his Mouth he giveth Reproofs. But Unbelief will imagine Wrath in his Heart, when with his Mouth and Word, he ſaith he loves us, *Matt.* 3. 22, 23, 24, 25, 26, 27, 28. *Num.* 13. 2. 2 *Chron.* 36. 3.

Fifthly, Faith will help the Soul to wait, though God defers to give. But Unbelief will take Snuff and grow up all, if God makes any tarrying, *Pſal.* 25. 5. 38. 17. 2 *Kings* 6. 33. *Pſal.* 100. 13, 14.

Sixthly, Faith will give Comfort in the midſt of Fears; but Unbelief cauſeth Fears in the midſt of Comfort, 2 *Chron.* 20. 20, 21. *Matt.* 8. 26. *Luke* 24. 26, 27.

Seventhly, Faith will ſuck ſweetneſs out of God's Rod; but Unbelief can find no Comfort in his greateſt Mercies, *Pſal.* 23. 4. *Num.* 12.

Eighthly, Faith maketh great Burthens light; but Unbelief maketh light ones intolerable heavy, 2 *Cor.* 41. 14, 15, 16, 17, 18. *Mal.* 1. 12, 13.

Ninthly, Faith helpeth us when we are down; but Unbelief throws us down when we are up, *Micah* 7. 8, 9, 10. *Heb.* 4. 11.

Tenthly, Faith bringeth us near to God, when we are far from him, but Unbelief puts us far from God when we are near to him, *Heb.* 10. 22. *Chap.* 3. 12, 13.

Eleventhly, Where Faith reigns, it declareth Men to be the Friends of God, but where Unbelief reigns, it declareth them to be his Enemies, *James* 5. 23. *Heb.* 3. 18. *Rev.* 21. 8.

Twelfthly, Faith putteth a Man under Grace; but Unbelief holdeth him under Wrath; *Rom.* 2. 24, 25, 26. *Chap.* 14. 16. *Epheſ.* 2. 8. *John* 3. 36. 1 *John* 5. 10. *Heb.* 3. 17. *Mark* 16. 16.

Thirteenthly, Faith purifieth the Heart; but Unbelief keepeth it polluted and impure; *Acts* 15. 9. *Tit.* 1. 15, 16.

Fourteenthly, By Faith the Righteouſneſs of Chriſt is imputed to us; but by Unbelief, we are ſhut up under the Law to periſh, *Rom.* 4. 23, 24. *Chap.* 11. 32. *Gal.* 3. 23.

Fifteenthly, Faith maketh our Work acceptable to God through Chriſt, but whatſoever is of Unbelief is Sin: For without Faith it is impoſſible to pleaſe him, *Heb.* 11. 4. *Rom.* 14. 23. *Heb.* 11. 6.

Sixteenthly, Faith giveth us Peace and Comfort in our Souls; but Unbelief worketh Trouble and Toſſings, like the reſtleſs Waves of the Sea, *Rom.* 5. 1. *Jam.* 6. 1.

Seven-

Seventeenthly, Faith makes us see Preciousness in Christ; but Unbelief sees no Form, Beauty or Comliness in him, 1 *Pet.* 2. 7. *Isa.* 53. 1, 2, 3.

Eighteenthly, By Faith we have our Life in Christ's Fullness; but by Unbelief we starve and pine away, *Gal.* 2. 20.

Nineteenthly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils; but Unbelief layeth us obnoxious to them all, 1 *John* 5. 4, 5. *Luke* 12. 46.

Twentieth, Faith will shew us more Excellency in Things not seen, than in them that are; but Unbelief sees more in Things that are, than in Things that will be hereafter, 2 *Cor.* 4. 18. *Heb.* 11. 24, 25, 26, 27. 1 *Cor.* 15. 32.

Twenty-first, Faith makes the Ways of God pleasant and admirable; but Unbelief maketh them heavy and hard, *Gal.* 5. 6. 1 *Cor.* 12. 10, 11. *John* 6. 60. *Psal* 2. 3.

Twenty-second, By Faith, *Abraham*, *Isaac*, and *Jacob*, possessed the Land of Promise; but because of Unbelief, neither *Aaron*, nor *Moses*, nor *Miriam*, could get thither, *Heb.* 11. 9. *Chap.* 3. 19.

Twenty-third, By Faith the Children of *Israel* passed through the *Red Sea*, but by Unbelief the Generality of them perished in the Wilderness, *Heb.* 11. 29. *Jude* 5.

Twenty-fourth, By Faith, *Gideon* did more with Three Hundred Men, and a few empty Pitchers, than all the *Twelve* Tribes could do; because they believed not God, *Judges* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14. 11, 14.

Twenty-fifth, By Faith, *Peter* walked on the Water; but by Unbelief he began to sink, *Matt.* 14. 21, 22, 23, 24.

Thus might many more be added, which for brevity sake, I omit; Beseeching every one that think-

eth he hath a Soul to ſave, or be damned, to take heed of Unbelief. Leſt ſeeing there is a Promiſe left us of Entring into his Reſt, any of us by Unbelief ſhould indeed come ſhort of it.

The Second USE; *a* USE *of* EXAMINATION.

WE come to a *Uſe of Examination*. Sinner, Thou haſt heard of the Neceſſity of Coming to Chriſt; alſo, of the Willingneſs of Chriſt to receive the Coming Soul: Together with the Benefit that *They* by him ſhall have, that indeed come to him. Put thy ſelf now upon this ſerious Enquiry, *Am I indeed come to Jeſus Chriſt?*

Motives plenty I might here urge, to prevail with thee to a Conſciencious Performance of this Duty: As,

1. Thou art in Sin, in the Fleſh, in Death, in the Snare of the Devil, and under the Curſe of the Law; if you are not coming to Jeſus Chriſt.

2. There is no Way to be delivered from theſe, but by coming to Jeſus Chriſt.

3. If thou comeſt, Jeſus Chriſt will receive thee, and *will in no wiſe caſt thee out.*

4. Thou wilt not repent it in the Day of Judgment if now thou comeſt to Jeſus Chriſt.

5. But thou wilt ſurely mourn at laſt, if now thou ſhalt refuſe to come: And,

6. Laſtly, Now thou haſt been invited to come; now will thy Judgment be greater, and thy Damnation more fearful, if thou ſhalt yet refuſe, than if thou hadſt never heard of coming to Chriſt.

Object.

Object. *But we hope we are come to Jesus Christ?*

Answ. 'Tis well if it proves so. But lest thou should'st speak without Ground, and so fall unawares into *Hell-fire*; let us examine a little.

First, Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?

When *Lot* came out of *Sodom*, he left the *Sodomites* behind him, *Gen.* 19.

When *Abraham* came out of *Chaldea*, he left his Country and Kindred behind him, *Gen.* 12. *Acts* 7.

When *Ruth* came to put her Trust under the Wings of the Lord God of *Israel*; she left her Father and Mother, her Gods and the Land of her Nativity behind her, *Ruth* 1. 15, 16, 17. *Chap.* 2. 11, 12.

When *Peter* came to Christ, he left his Nets behind him, *Matt.* 4. 18.

When *Zacheus* came to Christ, he left the Receipt of Custom behind him, *Luke* 18.

When *Paul* came to Christ, he left his own Righteousness behind him, *Phil.* 3. 7, 8.

When those that used curious Arts came to Jesus Christ, they took their curious Books and burned them, though in another Man's Eye, they were counted worth *Fifty Thousand Pieces of Silver*, Acts 19. 18, 19, 20.

What say'st thou Man? Hast thou left thy Darling Sins, thy *Sodomitish* Pleasures, thy Acquaintance and vain Companions; thy unlawful Gain, thy Idol Gods, thy Righteousness, and thy unlawful curious Arts behind thee? If any of these be with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jesus Christ.

Secondly, Art thou come to Jesus Christ? Prithee tell me, what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that Place

before they have a *Moving Cauſe:* Or rather, a *Cauſe* moving them thereto: No more do they come to Jeſus Chriſt: (I do not ſay) before they have a Cauſe, but before that Cauſe moveth them to come: What ſay'ſt thou? Haſt thou a Cauſe moving thee to come? To be at preſent in a State of Condemnation, is Cauſe ſufficient for Men to come to Jeſus Chriſt for Life: But that will not do, except the Cauſe move them; the which it will never do until their Eyes be opened, to ſee themſelves in that Condition. For it is not a Man's being under Wrath, but his ſeeing it, that moveth him to come to Jeſus Chriſt: Alas! All Men by Sin, are under Wrath; yet but few of that All come to Jeſus Chriſt: And the Reaſon is, becauſe they do not ſee their Condition. *Who hath warned you to flee from the Wrath to come*, Matt. 3. 7. Until Men are warned, and alſo receive the Warning, they will not come to Jeſus Chriſt.

Take Three or Four Inſtances for this.

1. *Adam* and *Eve* came not to Jeſus Chriſt until they received the Alarum; the Conviction of their undone State by Sin, *Gen.* 3.

2. The Children of *Iſrael* cryed out not for a Mediator, before they ſaw themſelves in Danger of Death by the Law, *Exod.* 20. 18, 19.

3. Before the *Publican* came, he ſaw himſelf loſt and undone, *Luke* 18. 13.

The *Prodigal* came not, until he ſaw Death at the Door ready to devour him, *Luke* 15. 17, 18.

5. The Three Thouſand came not, until they knew not what to do to be ſaved, *Acts* 2. 37, 38, 39.

6. *Paul* came not, until he ſaw himſelf loſt and undone, *Acts* 9. 3, 4, 5, 6, 7, 8, 11.

7. Laſtly, Before the Jaylor came, he ſaw himſelf undone, *Acts* 16. 29, 30, 31. And I tell thee it is

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an easier thing to perswade a Well-man to go to the Physician for Cure, or a Man without Hurt, to seek a Plaister to cure him, than it is to perswade a Man, that sees not his Soul-Disease, to come to Jesus Christ. *The Whole have no need of a Physician:* Then, why should they go to him? The full Pitcher can hold no more; then why should it go to the Fountain? And if thou comest full, thou comest not aright; and be sure Christ will send thee empty away: *But he healeth the Broken in Heart, and bindeth up their Wounds*, Mark 2. 17. Psal. 47. 3. Luke 1. 5, 3. *Thirdly*, Art thou coming to Jesus Christ? Prithee tell me, What seest thou in him to allure thee to forsake all the World, to come to him? I say, What hast thou seen in him? Men must see somewhat in Jesus Christ, else they will not come to him.

1. What Comelineſs hast thou seen in his Person? thou comest not, if thou seest no Form, nor Comelineſs in him, *Isa.* 53. 1, 2, 3.

2. Until those mentioned in the *Song*, were convinced that there was more Beauty, Comlineſs, and Desirableneſs in Christ, than in Ten Thousand; they did not so much as ask, where he was, nor incline to turn aside after him, *Song* 5. *Chap.* 6.

There be many *Things* on this side Heaven, that *can* and *do* carry away the Heart; and so will do, so long as thou liveſt, if thou shalt be kept blind, and not be admitted to see the Beauty of the Lord Jesus.

Fourthly, Art thou come to the Lord Jesus; what hast thou found in him, since thou camest to him.

Peter found with him the Word of Eternal Life; *John* 6. 68.

They that *Peter* makes mention of, found him a living Stone, even such a living Stone, as communicated Life to them, 1 *Pet.* 2.

He ſaith himſelf, they that come to him, &c. ſhall find Reſt unto their Souls; haſt thou found Reſt in him, for thy Soul? *Matt.* 11.

Let us go back to the Terms of the Old Teſtament.

Firſt, *Abraham* found that in him, that made him leave his Country for him, and become for his ſake a Pilgrim and Stranger in the Earth, *Gen.* 12. *Heb.* 11.

Secondly, *Moſes* found that in him, that made him forſake a Crown, a Kingdom for him too.

Thirdly, *David* found ſo much in him, that he counted, to be in his Houſe One Day, was better than a thouſand; yea, to be a Door-keeper therein, was better in his Eſteem, than to dwell in the Tents of Wickedneſs, *Pſal.* 84. 10.

Fourthly, What did *Daniel* and the three Children find in him, to make them run the Hazards of the Fiery-Furnace, and the Den of Lyons, for his ſake, *Dan.* 23. *Chap.* 6,

Let's come down to Martyrs.

Firſt, *Stephen* found that in him, that made him joyful, and quietly yield up his Life for his Name, *Acts* 17.

Secondly, *Ignatius* found that in him, that made him *Chuſe to go through the Torments of the Devil and Hell it ſelf; rather than not to have him*, Acts and Monuments, *Vol.* 4. *Page* 25.

Thirdly, What ſaw *Romanus* in Chriſt, when he ſaid to the raging Emperor, who threatned him with fearful Torments: *Thy Sentence, O Emperor, I joyfully embrace, and refuſe not to be ſacrificed----by as cruel Torments as thou canſt invent*, Page 116.

Fourthly, What ſaw *Menas* the *Egyptian* in Chriſt, when he ſaid under moſt cruel Torments; *There is nothing in my Mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed*

weighed in a Ballance, to be preferred with the Price of One Soul: Who is able to ſeparate us from the Love of Jeſus Chriſt our Lord? And I have learned of my Lord and King not to fear them that kill the Body, &c. p. 117.

Fifthly, What did *Eulaliah* ſee in Chriſt, when ſhe ſaid, as they were pulling her one Joint from another; *Behold, O Lord, I will not forget thee: What a Pleaſure is it for them, O Chriſt! that remembreth thy Triumphant Victory,* p. 121.

Sixthly, What think you did *Agnus* ſee in Chriſt, when rejoycingly ſhe went to meet the Soldier, that was appointed to be her Executioner; *I will willingly* (ſaid ſhe) *receive into my Paps the Length of this Sword, and into my Breaſt will draw the Force thereof, even to the Hilts; that thus I, being married to Chriſt my Spouſe, may ſurmount and eſcape all the Darkneſs of this World,* p. 122.

Seventhly, What do you think did *Julitta* ſee in Chriſt, when at the Emperor's telling of her; *That except ſhe would worſhip the Gods, ſhe ſhould never have Protection, Laws, Judgments, nor Life:* She replyed, *Farewell Life, Welcome Death; Farewel Riches, welcome Poverty. All that I have, if it were a Thouſand Times more, would I give rather, than to ſpeak One Wicked and Blaſphemous Word againſt my Creator,* p. 123.

Eighthly, What did *Marcus Arethuſius* ſee in Chriſt, when after his Enemies had cut his Fleſh, anointed it with Honey, and hanged him up in a Baſket, for Flies and Bees to feed on, *he would not give (to uphold Idolatry) One Half-penny to ſave his Life,* pag. 119.

Ninthly, What did *Conſtantine* ſee in Chriſt, when he uſed to *kiſs the Wounds of them that ſuffered for him?* pag. 135.

Tenthly,

Tenthly, But what need I give thus particular Instances of Words and ſmaller Actions, when by their Laws, their Blood, their enduring Hunger, Sword, Fire, Pulling aſunder, and all Torments that the Devil and Hell could deviſe, for the Love they bear to Chriſt, after they were come to him.

What haſt thou found in him Sinner!

What! come to Chriſt and find nothing in him, (when all Things that are worth looking for, are in him) or if any thing, yet not enough to wean thee from thy ſinful Delights, and fleſhly Luſts! Away; thou art not coming to Jeſus Chriſt.

He that is come to Jeſus Chriſt, hath found in him, that, as I ſaid, That is not to be found any where elſe. As,

Firſt, He that is come to Chriſt, hath found God in him reconciling the World unto himſelf; not imputing their Treſpaſſes to them: And ſo God is not to be found in Heaven and Earth beſides, 2 *Cor.* 5. 19, 20.

Secondly, He that is come to *Jeſus Chriſt*, hath found in him a Fountain of Grace, ſufficient, not only to pardon Sin, but to ſanctifie the Soul, and to preſerve it from falling in this evil World.

Thirdly, He that is come to Jeſus Chriſt, hath found Vertue in him: *That* Vertue, that if he does but touch thee with his Word; or thou him by Faith; Life is forthwith conveyed into thy Soul: It makes thee wake as one that is waked out of his Sleep: It awakes all the Powers of the Soul, *Pſal.* 30. 11, 12. *Song.* 6. 12.

Fourthly, Art thou come to Jeſus Chriſt? Thou haſt found Glory in him, Glory that ſurmounts and goes beyond. *Thou art more glorious than the Mountains of Prey*, Pſal. 76. 4.

Fifthly,

Fifthly, What shall I say? Thou hast found Righteousness in him; Thou hast found Rest, Peace, Delight; Heaven, Glory, and Eternal Life.

Sinner, be advised; Ask thy Heart again: Saying, Am I come to Jesus Christ? For upon this One Question, *Am I come*, or, *Am I not*, hangs Heaven and Hell, as to thee. If thou canst say, *I am come*, and God shall approve that saying; happy, happy, happy Man art thou! But if thou art *not come*, what can make thee happy? Yea, what can make that Man happy, that for his not coming to Jesus Christ for Life, must be damned in Hell?

The Third Use; *A Use of* Encouragement.

COming Sinner I have now a Word for thee; be of good Comfort, *He will in no wise cast out*. Of all Men, thou art the blessed of the Lord; the Father hath prepared his Son to be a Sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a Place for thee, *John* 1. 29. *Heb.* 10.

What shall I say to thee? Thou comest to a full Christ, thou canst not want any thing, for Soul, or Body, for this World, or that to come, but it is to be had in or by Jesus Christ.

As it is said of the Land that the *Dannites* went to possess; so, and with much more Truth it may be said of Christ: *He is such an One, with whom there is no want of any good Thing that is in Heaven or Earth.*

A full Christ is thy Christ.

First, *He is full of Grace.* Grace is sometimes taken for Love; never any loved like Jesus Christ. *Jonathan*'s Love went beyond the Love of *Women*; but th

Love

Love of Christ *passes Knowledge.* It is beyond the Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed with him to lay aside his Glory, to leave the Heavenly Place, to cloath himself with Flesh, to be born in a Stable, to be laid in a Manger, to live a poor Life in the World, to take upon him our Sicknesses, Infirmities, Sins, Curse, Death, and the Wrath that was due to Man. And all this he did, for a base, undeserving, unthankful People; yea, for a People that was at Enmity with him. *For when we were yet without Strength, in due Time Christ died for the Ungodly. For scarcely for a righteous Man will One die, yet peradventure for a good Man, some would even dare to die. But God commanded his Love towards us in that while we were yet Sinners, Christ died for us. Much more then being now justified by his Blood, we shall be saved by his Life. For if when we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we shall be saved by his Life,* Rom. 5. 6, 7, 8, 9, 10.

Secondly, He is full of Truth. Full of Grace and Truth. Truth, that is, Faithfulness in keeping Promise, even this of the Text, (with all other) *I will in no wise cast out.* Hence it is said, that his Words be true, and that he is the faithful God, that keepeth Covenants. And hence it is also that his Promise is called Truth, *Thou wilt fulfil thy Truth unto* Jacob, *and thy Mercy unto* Abraham, *which thou hast sworn unto our Fathers from the Days of Old.* Therefore it is said again, that both Himself and Words are Truth, *I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth, and my Mouth,* saith he, *shall speak Truth,* John 14. 6. Dan. 10. 21. John 17. 17. 2 Sam. 7. 28. Prov. 8. 7. Psal. 119. 142. Eccles. 12. 10. Isa. 25. 1. Mal. 2. 6. Acts 26. 25. 2 Tim. 2. 12, 13.

Now

Now I say, his Word is Truth, and he is full of Truth, to fullfil his Truth, even to a thousand Generations. Coming-Sinner, he will not deceive thee, come boldly to Jesus Christ.

Thirdly, He is full of Wisdom; He is made unto us of godly Wisdom: Wisdom to manage the Affairs of his Church in general, and the Affairs of every coming Sinner in particular. And upon this Account he is said to be *Head over all Things*, 1 Cor. 1. Ephes. 1. Because he manages all things that are in the World by his *Wisdom*, for the Good of his Church; all Mens Actions, all Satan's Temptations, all God's Providences, and Crosses, and Disappointments; all things whatever are under the Hand of Christ, (who is the Wisdom of God) and he ordereth them all for good to his Church: And can Christ help it (and be sure he can) nothing shall happen or fall out in the World, but it shall, in despite of all Opposition, have a good tendency to his Church and People.

Fourthly, He is full of the Spirit, to communicate it to the Coming-sinner; he hath therefore received it without Measure, that he may communicate it to every Member of his Body, according as every Man's Measure thereof is alotted him by the Father. Wherefore he saith, that he that comes to him, *Out of his Belly shall flow Rivers of Living Water*, John 3. 34. Tit. 3. 5, 6. Acts 1. John 7. 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, He is indeed a Store-house full all of the Graces of the Spirit. *Of his Fulness have all we received, and Grace for Grace*, - Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of this he giveth to every lowly, humble, penitent, Coming-sinner: Wherefore Coming-soul, thou comest not to a barren Wilderness, when thou comest to Jesus Christ, *John* 1. 16.

Sixthly,

Sixthly, He is full of Bowels and Compassion; And they shall feel and find it so that come to him for Life. He can bear with thy Weakness, he can pity thy Ignorance, he can be touched with the feeling of thy Infirmities, he can affectionately forgive thy Transgressions, he can heal thy Back-slidings, and love thee freely. His Compassions fail not: *And he will not break a bruised Read, nor quench the smoaking Flax: He can pity them that no Eye pities, and be afflicted in all thy Afflictions*, Matt. 26. 41. Heb. 5. 2. Chap. 2. 18, 19. Matt. 9. 2. Hos. 14. 4. Ezek. 16. 5, 6. Isa. 63. 9. Psal. 78. 38. Psal. 86. 15. Psal. 111. 4. Psal. 112. 4. Lam. 3. 22. 42. 3.

Seventhly, Coming Soul, the Jesus that thou art coming to, is full of Might and Terribleness for thy Advantage: He can suppress all thine Enemies. He is the Prince of the Kings of the Earth; He can bow all Mens Designs for thy Help: He can break all Snares laid for thee in the Way: He can lift thee out of all Difficulties, wherewith thou may'st be surrounded: *He is wise in Heart, and mighty in Power.* Every Life under Heaven is in his Hand: Yea, the faln Angels trembled before him: And he will save thy Life, Coming-sinner; 1 *Cor.* 1. 24. *Rom.* 8. 28. *Matt.* 28. 18. *Rev.* 15. *Psal.* 19. 3. *Psal.* 27. 5, 6. *John* 9. 4. *John* 17. 2. *Matt.* 8. 29. *Luke* 8. 28. *James* 2. 19.

Eighthly, Coming sinner, the Jesus to whom thou art coming, is lowly in Heart; He despiseth not any. 'Tis not thy outward Meanness, nor thy inward Weakness; 'tis not because thou art poor, or base, or deformed, or a Fool, that he will despise thee. *He hath chosen the Foolish, the Base, and despised Things of the World, to confound the Wise and Mighty.* He will bow his Ear to thy stammering Prayers; he will pick out the Meaning of thy inexpressible Groans; He will respect thy weakest Offering, if there be in it but

but thy Heart; *Matt.* 11. 20. *Luke* 14. 21. *Prov.* 9. 4, 5, 6. *Isa.* 38. 14, 15. *Song* 5. 15. *John* 4. 27. *Mark* 12. 33, 34. *James* 5. 11.

Now is not this a Bleſſed Chriſt, Coming-ſinner? Art thou not like to fare well, when thou haſt Embraced him, Coming-ſinner! But,

Secondly, Thou haſt yet another Advantage by Jeſus Chriſt, thou art coming to him: For he is not only Full but Free. He is not ſparing of what he has; he is open-hearted, and open-handed. Let me in a few Particulars ſhew the this:

Firſt, *This is evident, becauſe he calls thee*: He calls upon thee to come unto him; the which he would not do, was he not free to give: Yea, he bids thee, when come; *Ask, Seek, Knock*: And for thy Encouragement adds to every Command a Promiſe; *Seek, and ye ſhall find, Ask, and ye ſhall have; Knock, and it ſhall be opened unto you.* If the Rich Man ſhould ſay thus to the Poor, would not he be reckoned a Free-hearted Man? I ſay, ſhould he ſay to the Poor, *Come* to my Door, *Ask* at my Door, *Knock* at my Door, and you ſhall find and have: Would he not be counted Liberal? Why thus doth Jeſus Chriſt: Mind it Coming-ſinner, *Iſa.* 55. 3. *Pſal.* 50. 15. *Matt.* 7. 7, 8, 9.

Secondly, *He doth not only bid thee come, but tells thee, he will heartily do thee good*; Yea, he will do it with Rejoycing: *I will rejoyce over them to do them good with my whole Heart, and with my whole Soul*, Jer. 32. 41.

Thirdly, *It appears that he is free, becauſe he giveth without Twitting*: He gives to all Men liberally, and upbraideth not; *James* 1. 5. There are ſome that will not deny to do the Poor a Pleaſure, but they will mix their Mercies with ſo many *Twits*, that, the Perſons on whom they beſtow their Charity

ſhall

ſhall find but little ſweetneſs in it. But *Chriſt* doth not do ſo, Coming-ſinner; He caſteth all thine Iniquities behind his Back; thy Sins and Iniquities he will remember no more: *Iſa.* 38. 17. *Heb.* 8. 12.

Fourthly, That *Chriſt* is free, is manifeſt by the Complaints that he makes againſt them that will not come to him for Mercy, I ſay, he complains; ſaying, *O Jeruſalem, Jeruſalem! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not*: Matt. 23. 37. I ſay, he ſpeaks it by Way of Complaint. He ſaith alſo in another Place; *But thou haſt not called upon me*, O Jacob, *Iſa.* 43. 22. Coming-ſinner, ſee here the Willingneſs of Chriſt to ſave; ſee here how free he is to communicate Life, and all good things, to ſuch as thou art; He complains, if thou comeſt not; he is diſpleaſed, if thou calleſt not upon him.

Hark, Coming-ſinner, once again; when *Jeruſalem* would not come to him for Safe-guard. *He beheld the City, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things that belong to thy Peace, but now they are hid from thine Eyes*, Luke 19. 41.

Fifthly, Laſtly, *He is open and free-hearted* to do thee good, as is ſeen by the Joy and Rejoycing, that he manifeſteth at the coming home of poor *Prodigals*; He receives the loſt Sheep with Rejoycing; the loſt Goat with Rejoycing: Yea, when the Prodigal came home, what Joy and Mirth, what Muſick and Dancing was in his Father's Houſe! Luke 15.

Thirdly, Coming-ſinner, I will add another Encouragement for thy Help.

Firſt, God hath prepared a *Mercy-Seat*, a Throne of Grace to *Sit on*: That thou may'ſt come thither to him,

him, and that he may from *Thence* hear thee, and receive thee: *I will commune with thee* (saith he) *from above the Mercy-seat*, Exod. 25. 22.

As who shall say; Sinner, When thou comest to me, thou shalt find me upon the *Mercy-seat*, where also I am always found of the Undone, Coming-sinner: Thither I bring my Pardon; there I hear and receive their Petitions, and accept them to my Favour.

Secondly, God hath also prepared a *Golden Altar* for thee to offer thy Prayers and Tears upon: A *Golden Altar!* It is called a *Golden* Altar, to shew what Worth it is of in God's Account: For this Golden Altar is Jesus Christ; this Altar sanctifies thy Gift, and makes thy Sacrifice acceptable. This Altar then makes thy Groans, *Golden* Groans; thy Tears *Golden* Tears, and thy Prayers, *Golden* Prayers, in the Eye of that God thou comest to, Coming-sinner, *Rev.* 8. *Matt.* 23. 19. *Heb.* 10. 10. 1 *Pet.* 2. 5.

Thirdly, God hath *strowed all the Way* (from the Gate of Hell, where thou wast, to the Gate of Heaven, whither thou art going) *with Flowers out of his own Garden:* Behold! how the Promises, Invitations, Calls, and Encouragements, like Lillies, lie round about thee; (take heed that thou dost not tread them under Foot, Sinner!) with Promises did I say? Yea, he hath mixed all those with his own Name, his Son's Name; also, with the Name of Mercy, Goodness, Compassion, Love, Pity, Grace, Forgiveness, Pardon, and what not, that may encourage the Coming-sinner.

Fourthly, He hath also for thy Encouragement, laid up the Names, and set forth the Sins of those that have been saved: In his Book they are fairly written, that thou through Patience and Comfort of the Scriptures mightest have Hope.

1. In

1. In this Book is recorded *Noah*'s Maim and Sin; and how God had Mercy upon him.

2. In this Record is fairly written the Name of *Lot*, and the Nature of his Sin; and how the Lord had Mercy upon him.

3. In this Record thou haſt alſo fairly written the Names of *Moſes*, *Aaron*, *Gideon*, *Sampſon*, *David*, *Solomon*, *Peter*, *Paul*; with the Nature of their Sins, and how God had Mercy upon them, and all to encourage thee, Coming-ſinner.

Fourthly, I will add yet another Encouragement, for the Man that is coming to Jeſus Chriſt. Art thou coming? Art thou coming indeed? Why,

1. Then this thy coming is, *By Vertue of God's Call*, Thou art *called*; *calling* goes before *coming*: Coming is not of Works, but of him that *calleth*. *He went up into a Mountain, and called to him whom he would, and they came to him*, Mark 3. 13.

Secondly, Art thou coming? *This is alſo by the Vertue of Illumination.* God has made thee ſee, and therefore thou art coming. So long as thou waſt Darkneſs, thou lovedſt Darkneſs; and couldeſt not abide to come, becauſe thy Deeds were Evil: But being now illuminated and made to ſee, what and where thou art: and alſo, what and where thy Saviour is: Now thou art coming to Jeſus Chriſt, *Bleſſed art thou* Simon Barjona; *for Fleſh and Blood hath not revealed it unto thee*, (ſaith Chriſt) *but my Father which is in Heaven*, Matt. 16. 15, 16.

Thirdly, Art thou coming? *This is becauſe God has inclined thy Heart to come*; God hath called thee, illuminated thee, and *inclined* thy Heart to come: And therefore thou comeſt to Jeſus Chriſt. It is God that worketh in thee to *will*, and to come to Jeſus Chriſt. Coming-ſinner, bleſs God, for that he hath given thee a *Will* to come to Jeſus Chriſt. It

is

is a Sign that thou belongeſt to Jeſus Chriſt, becauſe God has made thee willing to come to him, (*Pſal.* 110. 3.) Bleſs God for *ſlaying* the Enemy of thy Mind, had he not done it, thou wouldſt, *as yet have* hated thine own Salvation.

Fourthly, Art thou coming to Jeſus Chriſt? *It is God that giveth thee Power*; *Power* to purſue thy *Will* in matters of thy Salvation, is the Gift of God. 'Tis God that worketh in you both to *will* and to *do*, Phil. 2. 13. Not that God worketh *Will* to come, where he gives no Power; but that thou ſhouldeſt take Notice, that Power is an additional Mercy. The Church ſaw that *Will* and *Power* were two Things, when ſhe cryed, *Draw me, and we will run after thee*, (Song 1. 4.) and ſo did *David* too, when he ſaid, *I will run the Ways of thy Commandments, when thou ſhalt enlarge my Heart.* Will to come, and Power to purſue thy Will, is double Mercy, Coming-ſinner.

Fifthly, All thy ſtrange, paſſionate, ſudden Ruſhings forward after Jeſus Chriſt, (Coming-ſinners know what I mean) they alſo are thy Helps from God. Perhaps thou feeleſt at ſometimes more than at others, ſtrong ſtirrings up of Heart to fly to Jeſus Chriſt; now thou haſt at this time a ſweet and ſtiff Gale of the Spirit of God, filling thy Sails with the freſh Gales of his good Spirit; and thou rideſt at thoſe Times as upon the Wings of the Wind, being carried out beyond thy ſelf, beyond the moſt of thy Prayers, and alſo above all thy Fears and Temptations.

Sixthly, Coming-ſinner, haſt thou not now and then a Kiſs of the ſweet Lips of Jeſus Chriſt? I mean, ſome bleſſed Word dropping like a Honey-comb upon thy Soul to revive thee, when thou art in the midſt of thy Dumps.

Seventhly, Does not Jeſus Chriſt ſometimes give thee a Glimpſe of himſelf, though perhaps, thou ſeeſt

him

him not ſo long a time as while One may tell Twenty?

Eighthly, Haſt thou not ſometimes, as it were the very Warmth of his Wings over-ſhadowing the Face of thy Soul, that gives thee as it were a Gload upon thy Spirit, as the bright Beams of the Sun do upon thy Body, when it ſuddenly breaks out of a Cloud, though preſently all is gone away?

Well, all theſe things are the good Hand of thy God upon thee, and they are upon thee to conſtrain, to provoke, and to make thee willing, and able to come (Coming-ſinner,) that thou mighteſt in the End be ſaved.

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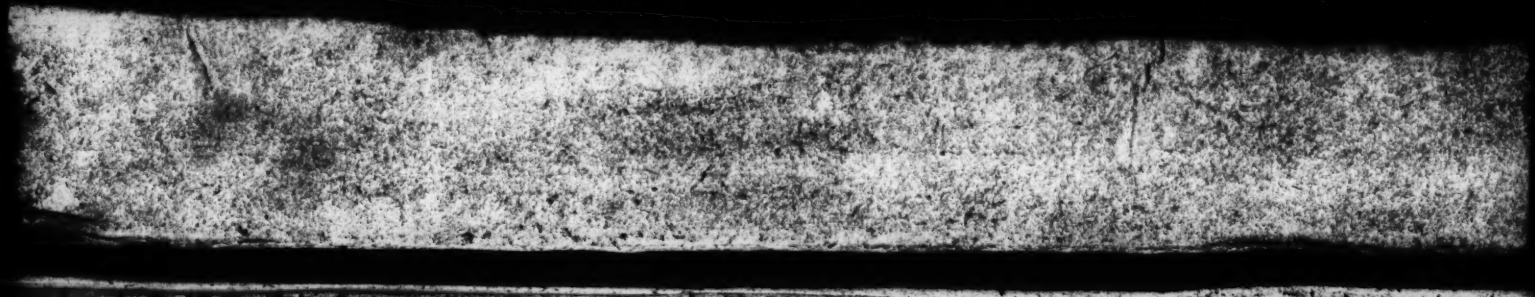
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